

THE  
HISTORY  
Of the Damnable Life and Deserved Death  
OF  
Dr John Faustus.

Newly Printed; and in convenient places impertinent matter  
amended, according to the true Copy Printed at *Frankford*  
and translated into English, by *P. R. Gent.*



LONDON, Printed for Thomas Sawbridge, at the Sign of the three  
Plowes & Lucres in Little-Britain. 1682.

THE TOWER  
OF THE CHURCH OF ST. JOHN THE BAPTIST  
IN THE PARISH OF ST. JOHN THE BAPTIST  
IN THE CITY OF LONDON

Printed by J. Sturges, at the Press of the  
Tower of the Church of St. John the Baptist,  
in the Parish of St. John the Baptist,  
in the City of London.



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the castle being in silence: he came into the same house to conduct Faustus  
 into a secret room, where he made such a wand of words in the still, and  
 bewitching many strange circles and characters; and then he said a-  
 long the chapel wall, thus unto him: at the stroke of the night, then  
 began Doctor Faustus to call on Mephistophilis, the Evil Spirit, and to  
 charge him in the name of Beelzebub to appear there presently, without  
 any long stay: then presently the Devil began to great a rumour in  
 the wood, as if Heaven and Earth would have come together, with  
 wind, that Trees bowed their tops to the ground, then fell the Devil  
 and ran he like a bolt: the wood had been full of dragons, and suddenly about  
 this Circle run the Devil as if a thousand dragons had been running  
 together in a pale fire. After while in the four corners of the wood  
 appeared four horrible lightnings, as the whole world to his  
 seeming had been on fire: Faustus all this while had looked at the De-  
 vil for long turning, and doubting whether he were best to abide any  
 more such horrible Conjurings, thought to leave his Circle and depart,  
 when upon the Devil made him rich, saying, O all this, as if the  
 prince of darkness had been in place, whereas Faustus was, and he  
 stood stoutly in his Circle, putting his purple robe again against the  
 gate the Spirit Mephistophilis, in the name of the Prince of Devils to  
 appear in his likeness, who flew suddenly over his head being hovering in  
 the shape of a winged Dragon: then calls Faustus again after his devilish  
 minister, at which there was a monstrous cry in the wood, as if hell  
 had been open, and all the tormentors would destroy their condition:  
 presently, clothes without robe the Devil, all a flame in manner of  
 a lightning, and changed a ball into a Globe, yet Faustus feared it not,  
 but did not make himself that the Devil should give him his request, be-  
 fore he would leave. Sometimes after to his companions he would  
 boast that he had the flower of heaven under the Cape of heaven, at com-  
 mandment, and that they had done it, they had done it, rather than the Pope  
 and Cardinals: then Doctor Faustus said, The head that is my servant,  
 is above all upon Earth, and repeats certain words, one of Saint  
 Paul to the Ephesians, to make his argument good, the Prince of the  
 world is upon earth and under heaven. Well let us come again to  
 his Conjurings, where we left him at the Fiery Globe. Faustus be-  
 gat his spirits to long carrying, and his charms with full voice not to  
 depart before he had his desire: and crying on Mephistophilis, the Spirit  
 rose, and the Globe opened, and looking up in the belly of a man,  
 so burning a time, in the end it converted to the shape of a fiery man.  
 This pleasant ball ran about the Circle a great while, and lastly ap-  
 peared in the manner of a Gray Squire, asking Faustus what was his re-  
 quest.

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quest: Faustus commanded that the next morning at twelve of the clock he should appear to him at his house: but the Devil would in no wise grant it: Faustus began again to console himself again in the name of Beelzebub, that he should fulfil his request hereupon the Spirit agreed, and so they departed each on his way.

### C H A P. III.

The conference of Doctor Faustus with his Spirit Mephistophilis, the morning following at his own house.

**D**OCTOR Faustus having commanded the Spirit as he told him at his hour appointed he came and appeared in his Chamber demanding of Faustus what his desire was: Then began Doctor Faustus anew with him to confer him, that he would be obedient unto him, and to answer him certain Articles to fulfill them in all points.

1. That the Spirit would serve him, and be obedient unto him in all things that he asked of him, from that hour till the hour of his death.

2. Further, any thing that he desired of him he should bring him.

3. Also that in all Faustus his demands and interrogations the Spirit should tell him nothing but that which was true.

Hereupon the Spirit answered, and laid his case forth, that he had no such power of himself, untill he had first given his licence (that was ruler over him) to understand thereof, and to know if he could obtain so much of his Lord: therefore speak further, that I may to thy whole desire to my licence, for it is not in my power to fulfill without his leave.

Then me the cause why said Faustus: The Spirit answered, Knowest thou what we be? He said, I know not. The Spirit answered, We be spirits of Hell, and therefore we have our Rulers and servants as I my self am one, and we have our whole number the Legion, for although that Lucifer is christ and fallen out of Heaven through his pride and high mind, yet he hath notwithstanding a Legion of Devils at his commandment: that we call the Oymental Princes, for his power is to rule: Also there is a power in Meridie, in Septentrio, in Occidente, and for that Lucifer hath his Kingdom under heaven we must change and give our selves to men to serve them at their pleasure. It is also certain, we have not as yet opened to any man the truth of our dwelling, neither of our ruling, neither what our power is, neither have we given any man any gift, nor showed him any thing, except he promise to be ours.

Then Faustus upon this arose, where he sat, and said I will have my desire, and yet I will not be damned. The Spirit answered, Then shalt thou want thy desire, yet art thou mine notwithstanding, if any man would detain thee it is in vain, for thy inkhorn hath condemned thee.

Here.

of Doctor Faustus.

Hereupon spoke Faustus, Get thee hence from me and take Saint Valentines Farewel, and Crispian with thee, yet I conjure thee that thou be here at evening, and bethink thy self of what I have asked thee, and ask thy Witches counsel therein. Mephistophilis the Spirit thus answered, vanishing away, leaving Faustus in his study, where he sat pondering with himself how he might obtain his request of the Devil without the loss of his soul, yet he was fully resolved in himself rather than to want his pleasure, to do what the Spirit & his Lord should condition upon.

C H A P. IV.

The second time of the Spirits appearing to Faustus in his house, and their parley.

Faustus continued in his devilish cogitations, never moving out of the place where the Spirit left him, such was his fervent love to the Devil, the night approaching this trust flying Spirit appeared to Faustus, offering himself with all submission to his service with full authority from his Prince to do whatsoever he would request; if so be Faustus would promise to be his, this answer I bring thee, and answer such thou make by me again, yet I will hear what is thy desire, because thou hast sworn to me to be here at this time. Doctor Faustus gave him this answer, though faintly for his Soules sake, that his request was none other, but to become a Devil, or at the least a kind of him, and that the Spirit should agree to these Articles following.

1. That Mephistophilis should be his servant at his Commandment.

2. That Mephistophilis should bring him any thing, and do for him whatsoever he desired.

3. That at all times he would be in his house invisible to all men, except only to himself, and at his Commandment to shew himself.

4. That Mephistophilis should at all times appear at his Commandment under forme of Beasts, Troies, or any other.

5. When these points the Spirit answered Doctor Faustus, that all this should be granted him, and fulfilled, and more if he would agree unto him upon certain Articles as following.

1. That Doctor Faustus should give himself to the Lord Lucifer body and soul.

2. Secondly, for consecration of the same, he should make him a writing written in his own blood.

3. Thirdly, that he would be an enemy to all Christian people.

4. And fourthly, that he would deny the Christian belief.

Finis.



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richly, that he perceived any more change his opinion, so he was than  
 should go about to persuade or withdraw him from it. Further the Spirit promised Paulus in time, that certain years he  
 live in health and wealth, and when such years were expired, then  
 then Paulus should be tormented away: and so he made him these cov-  
 enants and conditions, that then he should have his heart filled  
 with a desire: and then Paulus thought himself possessed himself in this  
 spirit in all manner of actions whatsoever. Thereupon Doctor Paulus his  
 mind was so inflamed, that he forgot his soul, and promised Metro-  
 philus to hold all things as he mentioned them: he thought the Devil  
 was not so bad, as they use to paint him: nor hell so hot as the people  
 say, &c.

The third parley between Doctor Paulus and Metrophilus about a Conclusion.

After Doctor Paulus had made his promise to the Devil, in the  
 morning betimes he called the Spirit before him, and commanded  
 him that he should stay with him to conclude a Covenant with him  
 of St. Francis, with a Bell in his hand like a great anointed man so  
 king it once in three years he appeared, that he might know of his  
 talk coming: Then Paulus demanded of his Spirit, what was his  
 name: the Spirit answered, my name is as thou sayest, Metro-  
 philus, and I am a Prince but a servant to Lucifer: and all the time  
 from Septentrion to the Meridian, I rule under him. When at that words  
 was told, which meanly Paulus imagined to have himself to have got-  
 ten to great a potentate to serve him, forgetting the Lord his master and  
 Christ his Redeemer, he became an enemy to all mankind, not more  
 than the Gynns whom the Poet said to fight the Titans make war  
 with the Gods, not unlike the enemy of God and Christ, that for his  
 pride was cast into hell, so likewise Paulus, for that he had forsaken  
 such the greatest falls, and there means him after the same manner.

After a while Paulus promised Metrophilus for water and made this  
 obligation, with all assistance of the Devils in the darkness before ac-  
 heared. A pitiful case Christian Reader, for certainly this enormous  
 ligation was found in his bonds after his most lamentable and woe all  
 the rest of his damnable practices used in his whole life, and his good  
 Therefore I will all Christians to take example by Doctor Paulus  
 Doctor, and to be comforted in Christ, considering that such a thing  
 that vocation whereby it hath pleased God to call men, and that so  
 stream the vain delights of this life, as did this unhappy Paulus in giving  
 his

of Doctor Faustus.

his soul to the Devil : and to confirm it the more assuredly, he took a small penknife and prickt a vein in his left hand, and for certainty thereupon were seen on his hand these words written as if they had been written in his own blood, O homo, fuge; *W*hereat the Spirit dismayed, but Faustus continued in his damnable mind.

C H A P. VI.

How Doctor Faustus set his blood in a saucer on warm ashes, and writ as followeth.

**I** John Faustus Doctor, do openly acknowledge with mine own hand to the great force and strengthening of this letter, that since I began to study and speculate the course and nature of the Elements, I have not found through the gift that is given me from above any such learning and wisdom that can bring me to my desire, and for that I find that men are unable to instruct me any further in the matter, now have I Doctor Faustus to the hellish Prince of Orient, and his messenger Mephistophiles, given both body and soul upon such conditions that they shall learn me and fulfil my desires in all things, as they have promised and vowed unto me, with due obedience unto me, according to the Articles mentioned betwixt us.

Further I do covenant and grant with them by these presents, that at the end of 24 years next ensuing the date of this present Letter, the same being expired, and I in the mean time, during the said years be served of them, at my will, they accomplishing my desires to to the full in all points as we are agreed : that then I give to them all power to do with me at their pleasure, to rule, to lead, to carry me of mine, be it either body, soul, flesh, blood, or goods into their habitation, be it where soever : and hereupon I vowe God and his Christ, all the host of heaven and all living creatures that bear the shape of God, yea, all that live : and again I lay it : and it shall be so. And to the more strengthening of this writing, I have written it with my own hand and blood, being in perfect memory : And hereupon I subscribe as it hath my name and title, calling all the infernal, middle and supreme powers to witness of this my Letter and subscription.

John Faustus approved in the Elements, and the Spiritual Doctor.

C H A P.

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## CHAP. VII.

How Mephistophiles came for his writing, and in what manner he appeared, and his signs he showed him, and how he caused him to keep a copy of his own writing.

**D**octor Faustus, sitting pensive, having but one only boy with him, suddenly there appeared his Spirit Mephistophiles in likeness of a fiery man from whom issued most horrible fiery flames, insomuch that the boy was afraid, but being hardened by his master he bad him stand still and he should have no harm; the Spirit began to bleat and in a singing manner. This pretty sport pleased Doctor Faustus well; but he would not call his Spirit into his counting house until he had seen more: anon was heard a rushing of armed men, and trampling of horses, this rushing came a kennell of Hounds, and they chased a great Hart in the Hall, and there the Hart was slain: Faustus took heart, came forth and looked upon the Hart: but presently before him there was a Lyon and a Dragon together, fighting so fiercely, that Faustus thought that they would have thrown down the house, but the Dragon overcame the Lyon and so they vanished.

After this came in a Peacock and Peahen. The Cock bounding of his tail, and turning to the female, beat her and so vanished. Afterward followed a furious Bull, that with a full fierceness ran upon Faustus, but coming near him vanished away. Afterward followed a great old Ape, this Ape offered Faustus his hand, but he refused: so the Ape ran out of the Hall again. Hereupon fell a mill in the Hall, that Faustus saw no light, but it lasted now and so soon as it was gone there lay he: here Faustus two great sacks, one full of gold, another full of silver.

Lastly, was heard to Faustus all manner of instruments of musick, as Organs, Clarionets, Lutes, Viols, Citterns, Violas, Hornes, pipes, Flutes, Anonies, Harps and all manner of other instruments, which so ravished his mind that he thought he had been in another world, forgot both body and soul, insomuch that he was minded never to change his opinion concerning that which he had done. Here appeared Mephistophiles into the Hall to Faustus, in apparel like unto a Fryer to whom Faustus spake, Thou hast done me a wonderful pleasure in shewing me this pastime: if thou dost continue as thou hast begun, thou shalt win my heart and soul, yea, and have it. Mephistophiles answered, this is nothing, I will please thee better, yea, that thou mayest know my power on all, ask what thou wilt request of me, that shalt thou have, conditionally both thy promise, & give me thy hand-writing: at which words the witch thrust forth his hand, saying, Give thee:

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chee: there hast thou my promise, Mephistophiles took the writing and willed Faustus to take a copy of it: with that, the perverse Faustus being resolute in his damnation, wrote a copy thereof and gave the Devil the one, and kept in store the other. Thus the Spirit and Faustus were agreed and dwelt together: no doubt, there was a veruious house-keeping.

### C H A P. VIII.

The manner how Faustus proceeded in his Damnable life, and of the diligent service that Mephistophiles used towards him.

**D**octor Faustus having given his soul to the Devil, renouncing all the powers of heaven, confirming all his lamentable Actions with his own blood, and having already delivered his waiting soul into the Devils hand, the which is, pulled up his heart, that he forgot the mind of a man, and thought himself to be a Spirit. Thus Faustus dwelt at his Uncles house at Wittenburg, who dyed, and bequeathed it in his Testament to his cozen Faustus. Faustus kept a boy with him, that was his Scholar, an unhappy way, called Christopher Wagner, to whom this spoyle and life that he saw his Master follow, seemed pleasant: Faustus loved the boy well, hoping to make him as good or better, than in his devilish exercises than himself, and he was fellows with Mephistophiles: otherwise Faustus had no company in his house but himself, his boy, and his Spirit, that ever was diligent at Faustus command going about the house cloathed like a Fryer, with a little bell in his hand, seen of none but Faustus. For victuals and other necessities, Mephistophiles brought him, at his pleasure from the Duke of Saxony, the Duke of Bavaria, and the Bishop of Salisburg: and they had many times their best wine stolen out of their Cellars by Mephistophiles: likewise their provision for their own table, such meat as Faustus wished for, his Spirit brought him in: besides that, Faustus himself was become so cunning, that when he opened his window, what soeuer he wished for, came presently flying into his house, were it never so distant. Whereover Faustus and his boy went in sumptuous apparel, the which Mephistophiles stole from the Mercers at Noremburg, A-purg, Frankford and Tübing: so that it was hard for them to find a lock to keep out such a thief: All their maintenance was but stolen, and borrowed ware: and thus they lived an odious life, in the sight of God, though asper the world were unacquainted with their wickedness, it must be so, for their fruites be none other, as Christ saith in Iohn, where he calls the Devil a Thief and Murderer, and that found Faustus, for he stole him away both body and soul.

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## CHAP. IX.

How Doctor Faustus would have married, and how the Devil had almost killed him for it.

**D**OCTOR Faustus continued thus in his Epicurish life day and night, believed not that there was a God, Hell, or Devil: he thought that soul and body dyed together, and had quite forgot Divinity, or the immortality of his soul; but stood in that damnable heresie day and night, and berinking himself of a wise, called Mephostophiles to counsel, which would in no case agree, demanding of him if he would break the covenant made with him, or if he had forgot it: Hast thou (saith Mephostophiles) thou thyself an enemy to God and to all creatures: to this I answer thee, thou canst not marry, thou canst not serve two masters, God and my Prince: for wedlock is a chief institution ordained of God, and that thou hast promised to do as we do all, and that hast thou not only done, but moreover, thou hast confirmed it with thy blood, persuade thyself that what thou dost in contempt of wedlock, it is all to thy own delight. Therefore Faustus look well about thee, and berink thyself better, and I will thee to change thy mind: for if thou keep not what thou hast promised in thy writing, we will tear thee in pieces like the dust under thy feet, therefore sweet Faustus think with what unquiet life, anger, strife, and debate thou shalt live in, when thou takest a wife: therefore change thy mind.

Doctor Faustus was with these speeches in despair, and as all that have forsaken the Lord can build upon no good foundation: so this wretched Doctor having forsaken the Rock, fell into despair with himself, fearing if he should motion matrimony any more, that the Devil would tear him in pieces. For this time (saith he to Mephostophiles) I am not minded to marry. Then dost thou well, answered his Spirit. But within two hours after, Faustus called again to his Spirit, which came in his old manner like a Spirit. Then Faustus said unto him, I am not able to resist or baffle my fancy, I must and will have a wife. I pray thee give thy consent to it. Suddenly upon these words came such a whirlwind about the place that Faustus thought the whole house would have come down, all the doors of the house flew off the hooks, after all this his house was full of smoke, and the sky covered with ashes: which when Doctor Faustus perceived, he would have gone up stairs, and flying up he was taken and thrown down into the Hall, that he was not able to stir hand nor foot, then round about him ran a monstrous circle of fire, never standing still, that Faustus cried as he lay, and thought there to have been burned. Then cried he out to his Spirit Mephosto-  
philes.



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philes for help, promising him he would live for all this, as he had vowed by his hand-writing. Hereupon appeared unto him an ugly Devil, so dreadful and monstrous to behold, that Faustus durst not look on him. The Devil said, What wouldst thou have Faustus? How likest thou thy wedding? What mind art thou in now? Faustus answered, he had forgot his promise, desiring of him pardon, and he would talk no more of such things. Thou wert best so to do, and so vanished from him.

After appeared unto him his Fryer Mephostophiles, with a Bell in his hand, and spake to Faustus, It is no jesting with us, hold thou that which thou hast vowed, & we will perform what we have promised, and more than that, thou shalt have thy hearts desire of what woman soever thou wilt, be she alive, or dead, and so long as thou wilt thou shalt keep her by thee.

These words pleased Faustus wonderful well, and repented himself that he was so foolish as to wish himself married; that might have any woman in the whole City brought him at his command, the which he practised and persevered in a long time.

CHAP. X.

Questions put forth by Doctor Faustus unto his Spirit Mephostophiles.

**D**octor Faustus living in all manner of pleasure that his heart could desire, continuing of his amorous desires, his delicate fare and costly apparel, called on a time his Mephostophiles to him, who being come brought him a book in his hand of all manner of devillish and enchanting arts, the which he gave Faustus, saying Hold my Faustus, now thou shalt have thy hearts desire: the Copy of this enchanting Book was afterwards found by his servant Christopher Wagner. Well (quoth Faustus to his Spirit) I have called thee to know what thou canst do, if I have need of thy help. Then answered Mephostophiles and said, My Lord Faustus, I am a flying Spirit, yea, so swift as thought can think, to do whatsoever. Here Faustus said, but how came my Lord and master Lucifer to have so great a fall from heaven? Mephostophiles answered, my Lord Lucifer was a fair Angel, created of God, an immortal, and being placed in Seraphims, which are above the Cherubims, he would have presumed upon the throne of God, with intent to thrust God out of his seat. Upon this presumption the Lord cast him down headlong, and where before he was an Angel of light, now dwells in darkness, not able to come near his first place without Gods send for him to appear before him as Raphael: unto the lower degree of Angels, that have their conversation with men, he may come, but not unto the second degree of heavens that is kept by the Arch-angels, namely, Michael and Gabriel, for these are called Angels of Gods.

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Gods wonders : these are far inferiour places to that from whence my Lord and Master Lucifer fell : and thus far, Faustus, because thou art one of the beloved Children of the Lord Lucifer, following and feeding thy mind in manner as he did his, I have shortly resolved thy request, and more I will do for thee at thy pleasure. I thank thee Mephostophiles (quoth Faustus) come let us now go to rest, for it is night : upon this they left their communication,

### C H A P. XI.

How Doctor Faustus dreamed that he had seen Hell in his sleep, and how he questioned with his Spirit of matters concerning Hell, with the Spirits answer.

**T**he night following, after Faustus communication with Mephostophiles as concerning the fall of Lucifer, Doctor Faustus dreamed that he saw a part of Hell, but in what manner it was or in what place he knew not : whereby he was much troubled in mind and called unto him Mephostophiles his Spirit saying unto him, I pray thee resolve me in this doubt : What is Hell, what substance is it of, in what place stands it, and when was it made : Mephostophiles answered, Faustus thou shalt know, that before the fall of my Lord Lucifer there was no Hell, but even then was Hell ordained : it is no substance, but a confused thing, for I tell thee that before all Elements were made, on the Earth seen, the spirit of God moved upon the waters, and darkness was over all, but when God said [ Let there be light ] it was so at his Word, and the light was on Gods right hand & he parted the light. Judge thou further, God stood in the middle, the darkness was on his left hand, in the which my Lord was bound in chains until the day of Judgment : In this confused hell is naught to find but a sulphureous fire, and stinking mist or fog. Further we Devils know not what substance it is of, but a confused thing : for as the bubble of water speeth before the wind, so doth hell before the breath of God : Whosoever the Devils know not both God hath laid the foundation of our hell, nor where it is : but to be short, Faustus, we know that hell hath neither bottom nor end.

### C H A P. XII.

The second question put forth by Doctor Faustus to his Spirit, What Kingdoms were in hell, how many, and what were the Rulers names ?

**F**austus spake again to his Spirit, saying thou speakest of wonderful things, I pray thee now tell me what Kingdoms are there in your hell, how many are there, what are they called and who rules them : The Spirit answered him, O Faustus, know that hell is, as thou

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thou wouldest think with thy self, another world, in the which we have our being under the Earth even to the heavens; within the circumference whereof are contained ten Kingdoms; namely,

- |                     |              |
|---------------------|--------------|
| 1 Lacus mortis,     | 6 Gehenna,   |
| 2 Stagnum ignis.    | 7 Erebus,    |
| 3 Terra tenebrosa,  | 8 Barathrum, |
| 4 Tartarus          | 9 Stryx,     |
| 5 Terra oblivionis. | 10 Acheron,  |

The which Kingdoms are governed by five Kings, that is Lucifer in the Orient, Beelzebub in Septentrio, Belial in Meridie, Ascheroth in the Occident, and Phlegeton in the midst of them all; whose rules and dominions have no end until the day of Doom. And thus far Faustus, hast thou heard of our rule and Kingdom.

CHAP. XIII.

Another question put forth by Doctor Faustus to his Spirit, concerning his Lord Lucifer, with the sorrow that Faustus fell afterwards into.

**D**octor Faustus began again to reason with Mephistophiles, requiring him to tell in what form and shape, and in what estimation his Lord Lucifer was, when he was in favour with God: Whereupon his Spirit required of him three days respite: which Faustus granted. The three days being expired, Mephistophiles gave him this answer, Faustus, my Lord Lucifer, (so called now for that he was banished out of the clear light of heaven) was at the first an Angel of God, yea, he was so of God ordained for shape, pomf, authority, worthiness and dwelling, that he far exceeded all the other creatures of God; yea, all Gold or precious stones; and so illuminated, that he far surpassed the brightness of the Sun, and all other Stars where God placed him on the Cherubims: he had a kingly office, and was always before Gods seat, to the end he might be the more perfect in all his being: but when he began to be high minded, proud and presumptuous, that he would usurp the seat of Gods Majesty, then was he banished out from amongst the heavenly powers, separated from their abiding, into the manner of a fiery stone, that no water is able to quench, but continually burneth untill the end of the world.

Doctor Faustus, when he had heard the words of his Spirit, began to ponder with himself, having divers and sundry opinions in his head, and very pensively saying nothing to his Spirit, he went into his Chamber, and laid him on his bed, recording the words of Mephistophiles, which so pierced his heart, that he fell into sighing and great lamentation, crying out, Alas, ah woe is me, what have I done: Even so shall it come

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come to pass with me: am I not also a creature of Gods making, bearing his own image and similitude, into whom he hath breathed the spirit of life and immortality, unto whom he hath made all things living subject: but woe is me, my haughty mind, proud aspiring stomach and filthy flesh, have brought my soul into perpetual damnation, yea, mine hath abused my understanding, inasmuch that I have forgot my Maker, the Spirit of God is departed from me, I have promised the Devil my soul, and therefore it is but a folly for me to hope for grace, but it must be even with me as with Lucifer, thrust into perpetual burning fire, ah woe is me that ever I was born! In this perplexity lay this miserable Doctor Faustus, having quite forgot his faith in Christ, never falling to repentance till, thereby to attain the grace & holy Spirit of God again, the which would have been able to have resisted the strong assaults of Satan: for although he had made him a promise, yet he might have remembered, through true repentance sinners may once come again into the favour of God, which faith the faithful firmly hold, knowing they that kill the body are not able to hurt the soul: but he was in all his opinions doubtful, without faith or hope, and so he continued.

### CHAP. XIV.

Another disputation betwixt Doctor Faustus and his Spirit, of the power of the Devil, and his envy to mankind,

**A**fter Doctor Faustus had a while pondered and sorrowed with himself, of his wretched estate, he called again Mephistophiles unto him, commanding him to tell him the judgement, rule, power, attempts, tyranny and temptation of the Devil: and why he was moved to such kind of living: Whereupon the Spirit answered to this question, That thou demandest of me will turn thee to no small discontentment, therefore thou shouldest not have desired of me such matters, for it toucheth the secrets of our Kingdom, although I cannot deny to resolve thy request. Therefore know Faustus that so soon as my Lord Lucifer fell from Heaven, he became a mortal enemy both to God and man, and hath used (as now he doth) all manner of tyranny to the destruction of man as is manifested by divers examples: one falling suddenly dead, another hangs himself, another drowns himself, others stab themselves, others unlawfully despair, and so come to utter confusion: The first Adam, that was made perfect to the similitude of God, was by my Lords policy, the whole decay of man: yea Faustus, in him was the beginning a first tyranny of my Lord Lucifer to man, the like did he with Cain, the same with the children of Israel, when they worshipped strange gods, and fell to whoredome with strange women: the like with

Of Doctor Faustus.

which Saul: so did he by the seven husbands of her that after was the wife of Tobias: likewise Dagon our fellows brought in the Legion 6000 men, whereupon the Ark of God was taken, and Behai made David number his men, whereupon were slain 60000. Also he deceived King Solomon, that worshipped the Gods of the Heathen. And there are such spirits innumerable, that can come by men, and tempt them, and drive them to sin, and weaken their belief: for we rule the hearts of Kings and Princes, stirring them up to war and bloodshed, and to this intent do we thrust our selves through all the world, as the usurers enemies of God and his Son Christ, yea & all that worship them, and that thou knowest by thy self Faustus, how we have reule by thee. Now thus said Faustus, then thou didst also beguile me? I did what I could to help thee for ward: for as soon as I saw how thy heart did helpe by thy self taken in Divinity, and didst study to reach and know the secrets of our Kingdom, then I did enter in: & thee giving thee blots, soul and all, by cogitation, pushing thee forward in thy wisdom, persuading thee, thou couldst never attain to thy desire, till thou hadst the help of some Devil: and when thou wast delighted in this, then took I root in thee, and so firmly, that thou gavest thy self to us body and soul, which thou canst not deny. Hereat answered Faustus, thou sayest true, I cannot deny it: Ah woe is me, most miserable Faustus, how have I been deceived? had I not had a desire to know too much, I had not been in this case: for having studied the lives of the best Saints and Prophets, and thereby thought to understand sufficient heavenly mysteries, I thought my self not worthy to be called Doctor Faustus, if I should not also know the secrets of Hell, and be associated with the furious Fiends thereof: now therefore must I be rewarded according to which speeches being uttered, Faustus went very sorrowful away from his Spirit.

CHAP. XV.

How Doctor Faustus desired again of his Spirit, to know the secrets and pains of Hell: and whether those damned Devils and their Company might ever come to the favour and love of God again.

**D**octor Faustus was pœnering with himself how he might get loose from so damnable an end as he had given himself upon, both soul and body: But his repenting was like that of Caiaphas and Judas, he thought his sin greater than God could forgive: hereupon telling his mind he lockt up to heaven, but saw nothing therein, for his heart was so possessed of the Devil, that he could think of nothing else but of Hell, and the pains thereof: wherefore in all haste he called unto him his spirit Mephistophiles, desiring him to tell him some more of the secrets of



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Well, what pain the damned are in, and how they were torment-  
ed, and whether the damned souls might get again the favour of God,  
and to be released out of their torment, or not: Whereupon the Duke  
and the Bishop, and Faustus, thought it best to leave any more of  
such matters, for they will but disquiet thy mind: I pray thee, what  
mearest thou? Whence thou through these thy fantasies to engage us?  
Go, for if thou shouldst climb up to Heaven, there to hide thy self, yet  
would I find thee down again: for thou art mine, and thou be-  
longest to our society: therefore I bid thee that thou wilt receive this thy  
foolish penance, except thou be content that I shall rest thee nothing:  
Faustus Faustus answers, I will know of it: will not thou: wherefore be-  
speak and tell me: to whom Mephistophiles answers, Faustus, it is no  
strange thing to me at all to tell thee and therefore such thou farest me there-  
to, I will tell thee things to the terror of thy soul, if thou wilt abide  
the hearing: Thou shalt have me to tell thee of the secrets of Hell, of all  
the pains thereof: Mephistophiles that Well hath many figures, a man  
and a name: But I cannot be named or figured in such sort as the  
Romans that are damned, as it is to choose that are dead, and in both he  
may feel the torments thereof: For Well is said to be deadly, out of  
which came never any to life again but one, but he is nothing for that  
to reckon upon: Well is blood thirsty, and is never satisfied: Well is  
a better word which the damned souls fall to, so soon as the soul is out  
of this body, it would gladly go to the place from whence it came, and  
climb up above the highest hills, even to the Heavens, where being  
by the judges of the first blood, they are entertained in consideration  
of their evil life spent on Earth: they fall into the deepest pit or valley,  
that hath no bottom, into a perpetual fire which shall never be quenched:  
For like as the flame of a candle, when the water is not, its virtue is lost,  
is the fire extinguished: even so the bellicious fire is unquenchable: and  
even as the flint stone in the fire burns red hot, and consumeth not:  
so likewise the damned souls in our deadly fire are ever burning, but  
their pain never diminishing: therefore is Hell called the everlasting  
pain, in which is never hope for mercy: So it is called utter darkness, in  
which we see neither the light of the Sun, Moon, or Stars: it were our  
darkness, the darkness of the night, yet were there hope of mercy:  
but ours is perpetual darkness, clean shining from the face of God:  
We have also a place which is called Charn, out of which is sent all  
manner of manna, and beasts, with such sicknesses and plagues,  
that offendeth the very Devils themselves stand in fear thereof: For  
out of it is sent such cold winds, with exceeding snow, hail and rain, con-  
gealing the water into Ice, with the which the damned are frozen,  
and their teeth, howl and cry, yet cannot dye.

Diver.

Of Doctor Faustus:

When whilst it sendeth forth most horrible noise, as when the  
flashing of flames of fire and lightning, wherein the damned souls  
of the damned lie, howling in their eternall torments: yea, Faustus  
Hell is called a prison wherein the damned lie continually bound: it  
is called Pernicies and Extremum, death, destruction, bitterness, mis-  
chief, a sad chance, a pitiful and evil thing, world without end: we  
have also with us in Hell, a ladder, reaching of exceeding height: as  
though the top of the same would touch the heaven, on which the damned  
ascend to seek the blessing of God, but through their iniquity, when  
they are at the very highest degree, they fall down again into these eter-  
ner miseries, complaining of the heat of that unquenchable fire: yea,  
sweet Faustus, so much understand thou of Hell: the which thou art de-  
sirous to know the secrets of our Kingdom. And mark Faustus, Hell is  
the purg of death, the heat of fire, the shadow of Heaven, and earth;  
the obijection of all goodness, the pain insupportable, the grief unrea-  
sonable, the dwelling of the Devils, Dragons, Serpents, Adders, Scorpions,  
Crocodiles, and all manner of venomous and venomous creatures: the  
middle of sin, the stinking fog ascending from the Syrian Lake, himi-  
stone, pitch and all manner of noxious metals, the perpetual and un-  
quenchable fire, the end of whose miseries was never purposed by God:  
yea, yea, Faustus, thou saiest I shall, at what age at will, tell thee the  
secrets of our Kingdom, for thou buiest it dear, and thou wilt have  
Hell be partaker of our torments: then (as the Lord said) I shall which  
ceale: for Hell, the warring belly, and the earth are never satisfied:  
there shall thou abide horrible torments, screaming, gnashing of teeth,  
howling, crying, burning, freezing, melting, swimming in a labyrinth  
of miseries, crawling, moaning in thine eyes, striking in thy nose,  
hoarseness in thy speech, deafness in thy ears, trembling in thy hands,  
biting thine own tongue with pain, thy heart crushed as with a stone,  
thy bones broken, the Devils tolling, beatings under thee, heat, the  
whole carcase rolled upon nine forks, from one Devil to another: yea,  
Faustus, then wilt thou wish for death, and he will fire from thee, thine  
insupportable torments shall be every day augmented on, and more;  
for the greater the sin, the greater is the punishment: I have therefore  
this my Faustus, a religion as profitable to thee as to any man nor less.

I lastly thou wilt have me tell thee that which belongeth only to God:  
which is, if it be possible for the damned to come again unto the favour of  
God, or not: why Faustus thou knowest that this is against the promise,  
for why shouldst thou desire to, hadst thou, having already given thy  
soul to the Devil, to have the pleasure of the world, and to know the  
secrets of Hell: therefore thou art damned, and how shalt thou then  
come again to the favour of God? I have here a direct answer, no, no,  
whom

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Whosoever God hath forsaken and thrown into Hell, must there abide his wrath and indignation, in that unquenchable fire, where is no hope of mercy is to be looked for, but a bidding his perpetual pains with- out end: for then as much it availeth thee Faustus, to hope for the fa- vour of God again, as Lucifer himself: who indeed, although he and we have a hope, yet it is of small avail, and taketh none effect, for our of that place God will neither hear crying nor singing: if he do, thou shalt have a little remorse as Dives, Cain, and Judas had. What helpeth it the Emperour, King, Prince, Duke, Earl, Baron, Lord, Knight, Esquire, or Gentlemen, to cry for mercy being there? Nothing: for if on earth they would not be tyrants and self-willed, rich with covetousness, proud with pomp, gluttons, drunkards, whoresom- ous, back-biters, robbers, murderers, blasphemers, and such like, then were there some hope to be looked for: therefore my Faustus as thou comest to Hell with these qualities, thou maist lay with Cain, thy sins are greater than can be forgiven; go hang thyself with Judas; and last- ly be content to suffer torments with Dives. Therefore know Faustus, that the damned have neither end nor time appointed, in the which they may hope to be released, for if there were any such hope that they by throwing one drop of water out of the Sea in a day until it were dry, or there were one heap of sand as high as from the earth to the heavens, that a bird carrying away but one corn in a day, at the end of this so long labour, that yet they might hope at the last God would have mercy on them, they would be comforted: but now there is no hope that God once thinks upon them, or that their howling shall ever be heard: yea, so impossible it is for thee to hide thyself from God, as it is impossible for thee to remove the Mountains, or to empty the Sea, or to tell the drops of rain that have fallen from heaven until this day, or to tell what there is most of in the world: yea, for a Camel to go through the eye of a needle, even so impossible it is for thee Faustus and the rest of the damned to come again into the favour of God: and thus Faustus hath thou heard my last sentence, and I pray thee how dost thou like it: but know this, that I counsel thee to let me be unmovable hereafter with such reputations, as well I will be thee every limb to thy small contentment. Doctor Faustus parted from his Spirit very penitently and sorrowfully, laying him on his bed, altogether doubtful of the grace and favour of God, wherefore he fell into fantastical cogitations: first he would have had his soul at liberty again, but the Devil had so blinded him and taken such deep root in his heart, that he could never think to have Gods mercy: or if by chance he had any good motion, straightways the Devil would thrust it as a fair Lady into his chamber, which fell to hissing and defiance with him: through which means he threw the god-  
ly

of Doctor Faustus.

to motions in the wind, going forward still in his wicked practices, to the utter ruine both of his body and soul.

C H A P. XVI.

Another question put forth by Doctor Faustus to his Spirit Mephostophiles of his own estate.

**D**octor Faustus being yet desirous to hear more strange things called his Spirit unto him, saying, My Mephostophiles, I have yet another suit unto thee, which I pray thee deny me not to resolve me of. Faustus (quoth the Spirit) I am loth to reason with thee any further, for thou art never satisfied in thy mind, but always bringest me anew: yet I pray thee this once (quoth Faustus) do me somewhat favour as to tell me the truth in this matter, and hereafter I will be no more so earnest with thee. The Spirit was altogether against it: but yet once more he would abide him: Well (said the Spirit to Faustus) what demandest thou of me? Faustus said, I would gladly know of thee if thou wert a man in manner and form as I am, what wouldst thou do to please both God and men: whereat the Spirit smiled, saying, my Faustus, if I was a man as thou art, and that God had adorned me with those gifts of Nature which thou once hadst, even so long as the breath of God were by and within me, would I humble my self unto his Majesty, endeavouring all that I could to keep his commandments, please him and glorifie him, that I might continue in his favour: so were I sure to enioy the eternal joy and felicity of his Kingdom. Faustus said, but that I have not done. Do thou sayest truth, quoth Mephostophiles, thou hast not done it, but thou hast denyed the Lord thy maker which gave thee the breath of life, speech, hearing, sight, and all other thy reasonable senses, that thou mightest understand his will and pleasure, to live to the glory and honour of his Name, and to the advancement of thy body and soul: him I say being thy maker, hast thou denyed and despised, wickedly hast thou applied that excellent gift of understanding, and given thy soul to the Devil, therefore give none the blame, but thine own self, that thy proud and aspiring mind, which hath brought thee into the wrath of God and utter damnation. This is most true (quoth Faustus) but tell me Mephostophiles, wouldst thou be in my case as I am now? Yea (saith the Spirit) and with that fetcht a great sigh) for yet I would so humble my self, that I would win the favour of God. When (said Doctor Faustus) it were time enough for me, if I amended. True (said Mephostophiles) if it were not for thy great sins, which are so odious and detestable in the sight of God, that it is too late for

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that, for the wrath of God reflect upon thee. Leave off (quoth Faustus)  
and tell me my question to my greatest comfort.

### C H A P. XVII.

Here followeth the second part of Doctor Faustus his life and practices, untill  
this end.

**D**OCTOR Faustus having received denial of his Spirit to be resolved  
any more in such questions propounded, forgot all good works,  
and fell to be a Kalender maker by the help of his Spirit, and  
also in short time to be a good Astronomer or Astrologian: he had  
learned so perfectly of his Spirit the course of the Sun, Moon and  
Stars, that he had the most famous name of all the Mathematicians  
that lived in his time, as may well appear by his works dedicated un-  
to sundry Princes and Lords, for he did nothing without the advice of  
his Spirit, which learned him to presage of matters to come, which have  
come to pass since his death. The like praise may be worth his Kalen-  
ders and Almanacs making: for when he presaged of any coming,  
operations, and alterations of the Weather or Elements, as wind, rain,  
fog, snow, hail, mist, dry, warm, cold, thunder, lightning, it fell so quick  
out as if an Angel of heaven had forewarned it. He did not like the  
unskilful Astronomers in our time, that let in winter, cold, moist air,  
frost: and in the dogdays, hot, dry, thunder, fire: and such like: but  
he let in all his works, the day and hour, when, where, and how it  
should happen. If any wonderful thing were at hand, as war, pestilence,  
famine, plague, wars, he would let the time and place, in time and out-  
order, when it would come to pass.

### C H A P. XVIII.

A question put forth by Doctor Faustus to his Spirit, concerning Astrology.

**N**OW Faustus falling to practice and making his Book of instructions,  
he was doubtful in many points: whereupon he called unto him  
Mephistophilis his Spirit, saying, I find the grounds of the sciences  
very difficult to attain unto: for when that I consider Astrology and  
Astrologia, as the Mathematicians and ancient Writers have left in  
memory, I find them so dark, and very much to desire: whereupon  
I pray thee to teach me the truth of this matter. To whom his Spirit  
answered, Faustus thou shalt know, that the practitioners or speculators,  
or at least, the best inventors of these arts, have done nothing of them-  
selves certain, whereupon thou mayest attain to the true prognosticating  
or presaging of things concerning the Heavens or of the influence of the  
planets;



of Doctor Faustus.

planets; for if by chance some one Mathematician or Astrologer have left behind him any thing worthy of memory, they have so blinded it with Enigmatical words, blind Characters, and such obscure figures, that it is impossible for any earthly man to attain the knowledge thereof without the aid of some Spirits; & is the especial gift of God; for such as are the hidden works of God from men, yet so Spirits, that thy and first all Elements, know such, and there is nothing to be done, or by the heavens pretended, but we know it, except only the day of Doom; therefore Faustus learn of me, I will teach thee the course and recurrence of 168000, the cause of winter and summer, the elevation and declination of the Sun, and Eclipse of the Moon, the distance and height of the Poles and every high Seat, the nature and disposition of the Elements, fire, air, water and earth, and all that is contained in them, yea, herein there is nothing hidden from me, but only the high essence, which mine, thou hadst, Faustus, at liberty, but now thou hast lost it past recovery; therefore leaving that which will not be again had, learn now of me to make thunder, lightning, hail, snow and rain, the clouds to rend the earth, and craggy rocks to shake and split in sunder, the Seas to swell and rage and overflow their banks: knowest thou not that the deeper the Sun shines, the hotter he pierces? To the show thy Art is famous whilst thou art here; the greater shall be thy name when thou art gone. Knowest thou not that the earth is frozen, cold and dry: the water running, cold and moist, the air being hot and moist: the fire continuing hot and dry? Yes Faustus, to make thy heart be inflamed like the fire to mount on high: learn Faustus to fly like my self, as swift as thought, from one Kingdom to another, to sit at Banquets tables, to eat their dainties late, to have thy pleasure of their Ladies, wives, and Courtiers: to use all their Jewels and costly robes, as things belonging unto thee, and not unto them: learn of me Faustus, to run through walls, doors, and gates of Stone and Iron, to tread the earth like a Cloud, to swim in the water like Fish: to fly in the air like a Bird, and to live and nourish thy self in the fire like a Salamander: so shall thou be famous, renowned, far spoken of and extolled for thy skill, going on knees not hurting thy feet; carrying fire in thy bosome not burning thy heart: seeing through the heavens, as through a Crystal, wherein are placed the planets, with all the rest of the melting Comets, the whole circuit of the Worlds from East to the West, North and South: there shall thou know Faustus, therefore the fiery Sphere above, and the signs of the Zodiac do not burn and consume the whole face of the earth being hindered by placing the two mass Elements between them, the aerie clouds and the waivering loaves of water:.

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was: er, yea, Faustus, I will learn thee the secrets of Nature, what the cause is, that the Sun in Summer, being at the height, giveth all his heat downwards on the earth, and being in winter at the lower, giveth all his heat upwards into the heavens: that the snow should be of so great vertue as the horey, and the Lady Saturnia in Occulto, most hotter than the Sun in Manifesto. Come on my Faustus, I will make thee as perfect in these wayes as my self, I will learn thee to go invisib<sup>le</sup>, to find out the Mines of Gold and Silver, the fodines of precious stones, as the Carbuncle, the Diamond, Sapphire, Emerald, Ruby, Topaz, Jacynth, Garnet, Jaspers, Amethyst: use all these at thy pleasure, take thy hearts desire, the time Faustus weareth away, thou mayest take thy pleasure of the world: Come up we will go unto Kings at their own Courts, & at their most sumptuous Banquets be their guests, if willingly they invite us not, then by force we will serve our own turn with their best meat, and sweetest wine. Agreed quoth Faustus, but let me pause a while, upon this thou hast even now declared unto me.

## C H A P. XIX.

How Doctor Faustus fell into despair with himself, for having put a question unto his Spirit, they fell at variance, whereupon the rout of Devils appeared unto him, threatening him sharply.

**D**OCTOR Faustus revolved with himself the speeches of his Spirit, and became so weel and sorrowful in his cogitations, that he thought himself already lying in the hottest flames of Hell: and lying in this mule, suddenly there appeared unto him his Spirit, demanding what thing so grieved and troubled his conscience: Whereat Doctor Faustus gave no answer: yet the Spirit lay very earnestly upon him to know the cause, and if it were possible he would find a remedy for his grief, and ease him of his sorrows. To whom Faustus answered, I have taken thee unto me as a servant to do me service, and thy service will be very dear unto me: yet I cannot have any diligence of thee further than thou likest thy self, either dost thou in any thing as I bid thee. The Spirit replied, My Faustus, thou knowest that I have ever against thy commandment as yet, but ready to serve and rest for thy questions, although I am not bound unto thee in such respects as concern the hurt of our Kingdom: yet was I alway willing to answer thee and to am I still: therefore my Faustus say on boldly, what is thy will and pleasure? At which wordes the Spirit stole away the heart of Faustus, who spake in this sort, Mephistophiles, tell me how and after what sort God made the world and all the creatures in it, and why

OF Doctor Faustus!

When man was made after the image of God, the Spirit bearing test-  
 aments, Faustus thought that all things in vain for it to ask:  
 I know that thou art fated for that thou hast done, but I care not for  
 that, for I will fear this in a thousand pieces if thou change not thy opi-  
 nions, and hence he justified away. Calberat Faustus, all sorrowed  
 that he had put forth such a question, fell to weeping, and howling  
 himself not for his sin towards God, but that the Devil was departed  
 from him in judgment of such a rage. And being in this perplexity he  
 was suddenly taken with such an extreme cold, as if he would have frozen  
 in the place where he sat: in which the greater Devil in Hell ap-  
 peared unto him with certain of his wicked and infernal company, in  
 whom only Faustus that it was impossible to think upon, and considering  
 the Elements, found about where Faustus lay, Faustus thought to himself  
 how he came to this, though my time be not come, and that because  
 I have asked such questions of my learned Mephistophiles, at whose cogi-  
 tations the evil'd Devil, which was the Lord unto whom he gave his  
 soul, but was Lucifer, spoke in this last Faustus. I have seen thy thoughts  
 which are not as thou hast thought unto me, by the virtue of this Ecce-  
 tra, and know that the Obliteration, which he had written with his own  
 blood, wherefore I was come to visit thee, and to be the cause of our  
 fleshly possession, to hope that will draw and confirm thy mind a little  
 more of this into the Content, which Faustus, go to, let me see what  
 questions you can make. At which words the great Devil in his likeness  
 came from above, and sitting commanding the rest of the Devils, appeared  
 in Faustus, and then drew to him, first entered he in by him, and then  
 came back into the room: his face that was white, with  
 in his face, as you are drawn out of which lined out flames of fire,  
 his body was as black as the long, and as white as snow, with a tail three  
 or four long (as the text) having two wings, one behind each arm, and  
 when he first appeared he appeared to Faustus in him, as they were in  
 dark, having himself into the manner of a man all hairy, but of a brown  
 colour, having a square railed, and his tail reaching upwards on his back  
 as the serpent's tail, I think he could reach thus too like a snake,  
 but I think he came bearded, in colour like of a horse flesh colour, his  
 head like a horse's head, with a single pair of horns, and two long  
 ears, having rough ground, and two wings on his back, with two prickling  
 things like combs, out of his wings lined flames of fire, his tail was  
 like a comb, then came another in the form of a serpent, going up-  
 right on his tail, and had no feet, but a tail like a Glow-worm, under  
 which was green cross four hands, and his back was coal black, his belly  
 thick in the middle, yellow like Gold, having many bristles on his back

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like

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like a hedge-hog. After him came Camisogon, being white and gray  
mixed, exceeding curled and hairy, he had a scabbie for head of an Ox,  
and a tail like a Cat, and claws like an Ore, lacking nothing of an ill  
brood. When came Anous, this devil had on head like a Dog, white  
and black, bare in shape like a Hogg, saying that he had but one eye;  
and under his cheek, the eyes at his tail: he was four-felony, with  
longing ears like a Black-hound. After him came Achon, he was  
a horse-like in the form of a pyralant with long slender golden feet,  
his neck was green, his body red and his face black. After him came  
Ilen Brachus, with four short feet like a Beave dog, yellow and green;  
the upper line of his body was yellow, and the belly like blew damask  
of Ore, the tail red like the ear of a Hound. The rest of the Devils  
were in form of unreasonable beasts, as Lions, Tigers, Bears, Wolves,  
Apes, Snakes, Dogs, Ants, Oxen, Hens, Ducks, Eagles, Ravens,  
Falcons, Crows, Hawks, Hawks and all manner of unclean beasts. Despoils  
of kingdoms yet came in such sort that every one as he enter into the Hall  
made their reverence unto Lucifer to seek their place, standing in order  
as they came until they had filled the hall, and then Lucifer with a  
loud horrible thunder-clap that the house shook in it, made them fall  
down into the ground: upon which every monster with a weak foot in his  
hand, holding them together as Paulus as though they would have run a  
fall at him, which when Paulus perceived he thought upon the words of  
Mephistophiles when he told him both the souls in hell were compassed  
being cast from Devil to Devil upon much foot, he thought easily to  
have been surprised there by them in like sort. But Lucifer perceiving  
his thoughts spoke to him, O Paulus how likest thou this time of mine  
quoth Paulus, why came you not in another manner of shape? Lucifer  
replied, we cannot change our beastly form, we have received our shape  
here as we are there: yet can we blind some eyes in such sort that  
when we will we repair unto them as if we were upon an Angel of light,  
although our dwelling be in darkness. When said Paulus, I will have  
many of you together: whereupon Lucifer commanded them to depart  
except seven of the principal lords with their principal houses: which  
Paulus perceiving he was somewhat better comforted as he said to Lucifer  
and there is my servant Mephistophiles: let me see if he can be of this  
use: whereupon came a fierce Dragon, long and slender, and round about  
the body and coming towards Paulus made reverence and then changed  
himself to the form of a serpent, saying, Paulus what wilt thou?  
Paulus said, I will that thou teach me to transform myself into like thee,  
as thou and the rest have done: then Lucifer and each his part

of Doctor Faustus.

and gave Faustus a book saying, Hold so what thou wilt, which he took  
ing upon; straightwaies changed himself into a Dogg, then into a Cat, then  
into a Dragon, and finding this for his purpose it liked him well.  
Quoth he to Lucifer, and how cometh it that so many filthy forms are  
in the world? Lucifer answered; They are ordained of God as plagues  
unto men; and so shalt thou be plagued. (quoth he :) Whereupon  
came Scorpions, Wasps, Cuckers, Bees and Wasps, which fell so sting-  
ing and biting him, and all the while he was filled with a most hor-  
rible stinking foam, insomuch that Faustus saw nothing but still was  
tormented; wherefore he cried for help, saying, Mephistophiles, thy  
faithful servant, where art thou? help, help, I pray thee: Great  
the spirit answered nothing, but Lucifer himself said, Ho, ho, ho,  
Faustus how liked thou the creation of the world? and incontinent it  
was clear again, and the Devils and all the filth were vanished,  
only Faustus was left alone leaving nothing but stinking the sweetest  
music that ever he heard before, at which he was so ravished with be-  
lief that he forgot his fears: he was in before, and it repewed him  
that he had seen no more of their pastime.

CHAR. XX.

How Doctor Faustus desired to see Hell, and of the manner how he was used  
therein.

**D**octor Faustus, bechinking both his time went away, and how he  
had spent eight years thereof, he meant to spend the rest to his  
better contentment, intending quite to forget any such motions  
as might offend the Devil any more: wherefore on a time he called his  
spirit Mephistophiles, and said unto him, Bring thou hither unto me  
the Lord Lucifer thyself; he brought him (notwithstanding) one  
that was called Beelzebub, the which asked Faustus his pleasure.  
Quoth Faustus, I would know of thee if I might see Hell, and take  
a view thereof: When thou shalt have said the Devil, and he answered  
I will fetch thee. When night being come, Doctor Faustus advanced  
very diligently for the coming of the Devil to fetch him, and think-  
ing that he tarried too long, he went to the window, where he bul-  
led open a casement, and looking into the Element, he saw a cloud  
in the South, more black and darker, and thicker than all the rest of  
the sky, from whence the wind blew most horribly, light into Faustus  
his chamber, and filled the whole house with smoke, that Faustus was  
almost smothered: hereat fell an exceeding thunder clap, and withal  
came



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came a great rugged black Bear, all curled, and upon his back a Chair of beaten Gold, and spake to Faustus, saying, Sir, up and away with me; and Wotst thou Faustus that had so long abode in the smock, wishest rather to be in hell than there, got on the Devil, and so they went on together, spake how the Devil blinded him and made him believe he carried him into Hell, for he carried him into the Lake, where Faustus fell into a sound sleep, as if he had sat in a warm water or bath; at last they came to a place which burneth continually with flaming flames of fire and is so long; where continued an exceeding mighty clap of thunder with so horrible a noise that Faustus awoke; but the Devil went forth on his way, and carried Faustus therein, yea not without standing horrible burnings; Faustus felt no more heat than as it were the glimpse of the Sun in May, there he heard no manner of music to overcome him, but saw none playing on them; it pleased him well, but he durst not ask, for he was forbidden to do so. And after the Devil and the guests that came with him, came three unto Devils, the which ran back again before the Bear, to make the way again, whom they came running an exceeding great Bear, which would have thrust Faustus out of his chair; but being defended by the other three Devils, the Bear was put to the repulse; thence going on their way, Faustus looked and beheld there was nothing but Snakes, and all manner of venomous beasts about him, which were crawling great into the which Snakes came many Serpents, and swallowed up all the whole multitude of Snakes, that they left not one; which when Faustus saw he marvelled greatly. But proceeding further on their hellish voyage, there came forth out of an hole out of the exceeding great Spring Bull, the which with such a force hit Faustus his Chair that his head and horns that he turned Faustus and his Bear one way, and other so that the Bear demolished away; whereat Faustus began to cry, Oh woe to me that ever I came here: for he thought there to have been beguiled of the Devil, and to make an end before his time appointed or condition of the Devil: but shortly after came to him a monstrous Ape, leading Faustus to his good cheer, and said get up to me: all the fire in Hell seemed to Faustus to have been put out, whereupon followed a monstrous chaff log, that he saw nothing, but thought it seemed to him to wax clear, where he saw two great Dragons joined into a Dragon, in the which the Ape alighted and led Faustus the way, for he saw the Dragon was an exceeding dark cloud, where Faustus saw not but Dragons nor Chaff-log; where he saw, and such were the eyes of thousand Souls, with mighty thunderclaps, and flaming lightnings about his ears, that wot Faustus stood for fear, upon this they came to a water, making

and

of Doctor Faustus.

and steepe, that like men, into the which ran the Dragons sinking  
under with Delaggon and all, but Faustus felt no water but as it were  
a small mist, saying that the waves beat to loose upon him; that he saw  
nothing under and over him but only water, in the which he doth his  
Dragon, Ape and Delaggon; and sinking yet deeper and deeper, he  
came at last as it were upon a high Rock, where the waters parted  
and left him thereon: but when the water was gone, it seemed to him  
he should there have ended his life, for he saw no way but down: the  
Rock was so high from the bottom as heaven is from the earth: there  
sate he seeing nor hearing any man, and looked ever upon the Rock:  
at length he saw a little hole out of the which issued fire: though he  
bore heat, yet he said, I must either fall to the bottom or burn in the  
fire or sit in pain: with this in his mind, he gave a leap into  
the fiery hole, saying, O how infernal heat, here here the devils as  
my lord said, the which I have much desired: upon this he was en-  
tered, and finding himself as yet unhurt, or touched of that fire, he  
was the better comforted: but there was to great a noise that he never  
heard the like before, it called all the thunder that ever he had heard:  
and coming down thence to the bottom of the hole, he found a fire  
infernal, where many devils and souls of damned men, as murderers,  
thieves, drunkards and such, and many countlesse more tormented souls;  
at the edge of which fire, ran a most pleasant stream, and cold water to  
behold, into the which many tormented souls, having got of the fire to  
cool themselves, but being in freezing cold, they were constrained to  
return again into the fire, and thus each of themselves and down their  
suffered to come out of one lap, and into another, one while in heat,  
another while in cold, our Faustus standing here, all this while, saying  
on them that were thus tormented, he saw one laughing and merrily  
for, saying, hearily, whom he thought to have known, wherefore he  
wondered, have looked on a him, but remembering it was forbidden,  
he refrained speaking. When this Devil that had led him in, came  
to him again in the shape of a Devil, with the cloth on his face, and told  
him, sit up, for it was time to depart: sat Faustus up, and the Devil  
carried him out into the air, where he had to suffer much, that he fell  
asleep by the way. His boy Christopher being all alone while he tome,  
and musing his master's long absence, thought his master would have returned  
and would have the Devil to see, but when his boy had made  
countlesse his master's name, he came home: for the Devil thought his home  
fall asleep as before in his chair, and when Faustus was dead, where the  
light left of the Devil, he lay most dead: when he awoke, he  
was amazed, like a man that had been in a deck of a ship: musing with  
himself

## CHAPTER XXI

Now Doctor Faustus was carried through the air, up to the heavens to see the whole world; and how the Skie and Planets ruled: after the which he wrote a letter to his friend of the time to Leipzig, and how he went about the world in eight days.

[illegible][illegible]

of Doctor Faustus!

round of thou than I see. At the which I answered, What has he said to  
 thee that thou shouldst see and to make good if I shall see. I will away  
 with thee. So he then would be, took out at the window, there he  
 smelt a smell for thee that his I and behold there stood a dragon  
 with two dragons before it to draw the flame, and all the dragon  
 was of a little burning fire, and for that the dragon took a little the  
 flame of the sun to depart the heat from them, it up and let us  
 away. I then said, I go with thee, dragon, because that I may  
 see what thou doest that I see, hear or touch on. The dragon answered  
 I am content for this time. So he then I got me into the dragon, so  
 that the dragon carried me without into the air.

[illegible]

## The Famous History

I on the Ocean Sea and beheld a great many Ships and Gallies sailing  
in so the latter one against another: and thus I went my journey  
till I cast my eyes here, and there, beholding many South, East  
and West: I have been in one place where it rained and hailed  
and in another where the Sun shone excellent fair, and so I think that  
I saw many things in and about the world, with great admiration  
that in one place it rained and in another hail and snow: and the like  
the Sun shone bright, some hills covered with snow, others continuing  
others were so hot that trees and rocks were burned and consumed  
thereunto. When I looked I up to the Heavens and beheld close them  
to think that I thought they would have burning in thousands:  
Likewise it was to clear and to hot, that I could not gaze upon it,  
it so burned my sight, and had not my Guide, who showed me the  
heavenly way, as it were with a flaming torch, I had been burnt with  
the excessive heat thereof: for the heat of the sun is so great, that  
we look up from the earth, as in full and thick air, as a man clear and  
looking bright as Crystal, in the which is placed the Sun, which  
causeth forth his rays and beams over the whole world, as the water  
most precious of the earth. And therefore the heat of the sun is  
so great, as it is enough to burn the world, if it were not for the  
air which is placed in the way, which is so placed, makes him to be  
seen and seen himself, all over the world, and he knows that  
the Sun runneth his course, and that the Heavens stand still, as it is  
the Heavens that makes his course, and the Sun himself continually  
in his place, he is permanent and fixed in his place, and although we see  
him beginning to alter in the winter or heat, at the highest in the  
Aurorian or South, setting in Occident, yet he is in the firm-  
ent of Generation, and yet he moveth not, it is the will of the  
Heavens that moveth the whole Firmament with a Cloud, as you  
well know, and for that proof I will show you that example, as you  
well know, a white man of snow, and that blown out of a quill, as is blown  
in a confused manner, Clouds, and being in this form is moved by the  
force of the wind which moveth round about the Clouds, and moveth  
him also round, even to the whole Firmament of Clouds, wherein are  
placed the Sun and the rest of the Planets, is turned and carried by the  
pleasure of the Spirit of God, which is said: and this I have learned to  
the Glory of God, and in the sight of the Lord, I will ever utter  
a Divine opinion touching the rule of this confused Chaos, far more  
than my rude German tongue being possessed with the Devil, was able  
to utter, and none some of my sentences before to be true, look into  
Genesis, into the works of God, at the creation of the world, there shall  
thou



thou find that the Spirit of God moved upon the wa' er, befoze Heaven and Earth were made. Mark how he made it, and how by his Woꝝds every Element took his place: these were not h's Woꝝks but his Woꝝds, for all the Woꝝds he used befoze, concluded afterwards in one Woꝝk, which was in making Man: mark Reader with patience, for thy souls health, see into all that was done by the Woꝝd and Woꝝks of God; Light and Darknes was, the Firmament flob, and the great and little light in it, the melt water: s were in one place, the earth was dry, and every Element brought forth according to the woꝝd of God, now follow his woꝝks, he made man after his own Image; how: out of the earth. The earth will shapen no Image without water: there was one of the Elements. But all this while where was Wind? All Elements were at the Woꝝd of God; man was made, and in a form by the Woꝝk of God, yet moved not that woꝝk befoze God had breathed the Spirit of Life into his nostrills, and made him a living soul: Here was the first wind and Spirit of God out of his own mouth: which we have likewise from the same seed which was only planted by God in Adam: which wind, breath or Spirit, when he had received, he was living and moved on earth, for it was ordained of God for his habitation, but the Heavens are the habitation of the Lord: and like as I shewed befoze of the bubble or confused Chaos made of water and sope, through the wind and breath of man is turned round, and carried with the wind: even so the Firmaments wherein the Sun and the rest of the Planets are fixed, be moved, turned and carried with the wind, breath and Spirit of God; so, the Heavens and Firmaments are moveable as the Chaos, but the Sun is fixed in the Firmament. And further (my good School-fellow) I was thus nigh the Heavens, where methought every Planet was but as half the Earth, & under the Firmament ruled the Spirits in the air: As I came down, I looked upon the World and Heavens, & methought that the Earth was inclosed (in comparison) within the Firmament as the yolk of an egg within the white; and methought that the whole length of the earth was not a span long; and the water was as it had been three as broad & as long as the earth: Even thus at the eight days end I came home again, and fell asleep, and so I continued sleeping three days and three nights together, and the first hour I awaked, fell fresh again to my Calendars, and have made them in right ample manner as you know: and to satisfie your request, for that you wille unto me, I have (in consideration of our old friendship had at the University of Wittenburg) declared unto you my heavenly voyage, wishing no worse unto you than unto my self, that is, that your mind were as mine in all respects.

Dixi Doctor Faustus the Astrologian,

©

CHAP.

# The Famous History

## CHAP. XXII.

How Doctor Faustus made his journey through the principal and most famous Lands in the world.

**D**OCTOR Faustus having spent fifteen years of his appointed time he took upon him a journey, with full intent to see the whole world, and calling his Spirit Mephostophiles unto him he said, Thou knowest that thou art bound unto me upon conditions to perform and fulfil my desire in all things, wherefore my intent is to visit the whole face of the earth, visible and invisible when it pleaseth me, therefore I command & injoin thee to the same. Whereupon Mephostophiles answered, I am ready my Lord at thy command: and forthwith the Spirit changed himself into the likeness of a flying horse, saying, my Faustus sit up I am ready. Doctor Faustus softly sat upon him, and forwards they went: Faustus came through many a land and Province, as Pannonia, Austria, Germany, Bohemia, Silesia, Saxony, Messene, Daring, Frankland, Swabland, Byerland, Syria, Corinthia, Poland, Litaw, Lelland, Prussia, Denmark, Muscovia, Tartaria, Turkey, Persia, Cathai, Alexandria, Barbaria, Ginney, Porut, the straights of Maghellane, India, all about the frozen Zone, and Terra incognita, Nova Hispaniola the Isles of Terzera, Madera, Saint Michaels, the Canaries and the Trenoivolecio, into Spain, the Mainland, Portugal, Italy, Campania, the Kingdom of Naples, the Isles of Sicilia, Malta, Majorca, Minorca, to the knights of the Rhodes, Candy or Crete, Cypress, Corinth, Switzerland, France, Freezeland, Westphalia, Zeland, Holland, Brabant, and all the seventeen Provinces in Netherland, England, Scotland, Ireland, and America, and Island, the out Isles of Scotland, the Orcaides, Norway, the Bishoprick of Breem; and so home again. All these Kingdoms, and Provinces, and Countreies, he passed in 25 daies, in which time he saw nothing that delighted his mind, wherefore he took little rest at home, and burning in desire to see more at large, and to behold the secrets of each Kingdom, he set forward again on his journey upon his swift horse Mephostophiles, & came to Trent, for that he chiefly desired to see this Town, and the Monumentes thereof, but there he saw not many wonders, except two fair Palaces that belonged unto the Bishop, and also a mighty large Castle that was built with brick, with three walls, and three great trenches, so strong that it was impossible for any Princes power to win it: then he saw a Church wherein was buried Simeon, & the great Bishop of Papo, their tombs are of most sumptuous stone marble closed and joined together with great bars of Iron: from thence he departed to Paris, where he liked well the Academy; and what place or Kingdom to ever fell in his mind,

mind, the same he visited. He came from Paris to Mentz, where the River of Maine falls into the Rhine, notwithstanding he carried not long there, but went into Campania, and in the Kingdom of Neapoly, in which he saw an innumerable sort of Cloysters, Sunneries, & Churches, and great houles of stone, the streets fair and large, and straight forth from one end of the Town to the other all alike, and all the pavement of the City was of brick, and the more it rained in the Town, the fairer the streets were: There saw he the Tomb of Virgil, and the high way that he cut through the mighty hill of stone in one night, the whole length of an English mile, where he saw the number of Gallies, and Argezies that lay there at the City head the Wind-mill that stood in the water, the Castle in the water, and the houses above the water, where many Gallies might ride most safely from rain or wind: then he saw the Castle on the hill over the Town, and many monuments therein, also the hill called Vesuvius, whereon groweth all the Greekish wine, and most pleasant sweet Dishes. From thence he came to Venice, whereas he wondered not a little to see a City so famously built standing in the Sea, where through every street the water came in such largeness, that great Ships and Barks might pass from one street to another, having yet a way on both sides the water whereon men and horses might pass: He marvelled also how it was possible so much victual to be found in the Town and so good cheap, considering that for a whole league nothing grew near the same. He wondered not a little at the fairnels of Saint Marks place, and the sumptuous Church standing thereon, called Saint Mark, how all the pavement was set with coloured stones, and all the Hood or loft of the Church double gilded over. Leaving this he came to Padua, beholding the manner of their Academy, which is called the Mother or Nurle of Christendom, there he heard the Doctors, and saw the most of the Monuments in the Town, entered his name in the University of the German Nation, and wrote himself Doctor Faustus, the unsatiable speculator: then saw he the worthiest Monument in the world for a Church, named Saint Anthonies Cloyster, which for the Riches thereof, and the contrivement of the Church, had not the like in Christendom. The Town is fenced about with three mighty Walls of stone and earth, betwixt the which runneth goodly marches of water, betwixt every four and twenty hours passeth Boats betwixt Padua & Venice with passengers, as they do here betwixt London & Gravesend, and even so far they differ in distance: Faustus beheld likewise the Council-house and Castle, with no small wonder. Well, forward he went to Rome, which lay and doth yet lie on the River Tiber, the which divideth the City into two parts: over the River are four great stone

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Bridges, and upon the one Bridge, called Ponte Saint Angelo, is the Castle of Saint Angelo, whereto are so many great cast pieces, as there are daies in the year, & such pieces as will shoot seven bullets off with one fire: To this Castle cometh a private vault from the Church and the Palace of Saint Peter, through the which the Pope (if any danger be) passeth from his Palace to the Castle for safe-guard: The City hath eleven gates, and a hill called Vaticanum, where upon Saints Peters Church is built: In that Church the Holy Fathers will hear no confession without the penitent bring money in his hand. Adjoining to the Church is the Campo Santo, the which Carolus Magnus built, where every day thirteen Pilgrims have their dinners served on the best; that is to say, Christ and his twelve Apostles; hard by this he visited the Church-yard of Saint Peters, where he saw that Pyramid that Julius Caesar brought forth of Africa: it stood in Faustus his time leaning against the Church wall of Saint Peters: but Pope Sixtus hath erected it in the middle of Saint Peters Church-yard, it is fourteen fathom long, and at the lower end five fathom four square, and so forth smaller upwards; on the top is a Crucifix of beaten gold, the stone standing on four Lions of Brass. Then he visited the seven Churches of Rome, that were Saint Peters, Saint Pauls, Saint Sebastian, Saint John Lateran, Saint Laurence, Saint Mary Magdalen, and Saint Mary Majora. Then went he without the Town, where he saw the Conduits of waters that run level through hill and dale, bringing water into the Town fifteen Italian miles off. Other mountains he saw, so many to recite but amongst the rest he was desirous to see the Popes Court, and his manner of service at his Table, wherefore he and his Spirit made themselves invisible, and came to the Popes Court, and private chamber where he was; there saw he many lecherous attending on his Holiness, with many a flattering sycephant carrying his meat: and there he marked the Pope, and the manner of his service, which he seeing to be so unmeasurable, and sumptuous: Fre (quoth Faustus) Why had not the Devil made a Pope of me: Faustus saw there notwithstanding such as were like to himself, proud, stout, wilful, gluttons, drunkards, whozemongers, breakers of wedlock, & followers of all manner of ungodly excess: wherefore he said to his Spirit, I thought I had been alone a dog in pack of the Devils, but he must bear with me a little longer: for these hogs of Rome are ready fatted, and fitted to make him roast meat; the Devil might do well to spit them all, and have them to the fire, and let him summon the Duns to turn the spits: for as none must confess the Sun but the Fryer, so none should turn the roasting Fryer but the Sun. Thus continued Faustus three days in the Popes Palace, and yet had

no

no hurt to his meat, but stood still in the Popes chamber, and saw every thing what euer it was. On a time the Pope would haue a feast prepared for the Cardinal of Pavia; and for his first welcome, the Cardinal was bidden to dinner, and as he sat at meat, the Pope would ever be blessing and crossing over his mouth Faustus would suffer it no longer, but up with his fist and smote the Pope on his face, and withal he laughed that the whole house might hear him, yet none of them saw him, or knew where he was: the Pope perswaded his company that it was a damned soul, commanding Paus presently to be laid for his delivery out of Purgatory, which was done: the Pope sat still at meat, but when the latter mess came to the Popes board, Doctor Faustus laid hands thereon, saying this is mine, & so he took both dish and meat, and flew into the Capitol or Campadolia, calling his Spirit unto him, and said come let us be merry, for thou must feed me some wine, and the cup that the Pope drinks of; and hereupon more caval we will make good cheer in spight of the Pope and all his fat Abbey lubbers. His Spirit hearing this departed towards the Popes chamber, where he found them yet sitting quaking: wherefore he took from before the Pope the fairest piece of Plate or drinking goblet and a flaggon of wine and brought it to Faustus: but when the Pope and the rest of his crew perceived they were robbed and knew not after what sort, they perswaded themselves that it was a damned soul that before had vexed the Pope so, and that smote him on the face; wherefore he sent commandment through the whole City of Rome, that they should lay a mass in every Church a ring all the bells, for to lay the walking Spirit, and to curse him with bell, book, & candle that so invisibly had insulted the Popes Holiness, with the Cardinal of Pavia, and the rest of their company: but Faustus notwithstanding made cheer with that which he had beguiled the Pope of, & in the midst of the Order of Saint Bernards barefooted Fryers, as they were going on procession through the Barber place called campo de flore he let fall his plate, dish, and cup, and withal for a farewell, he made such a thunder-clap and storm of rain, as though heaven and earth would have met together, and left Rome, and came to Milan in Italy, near the Alps or borders of Switzerland, where he practised much to his Spirit the pleasure of the place, the City being founded in to make a plain, by the which ran most pleasant Rivers on every side of the same, having besides within the compass or circuit of seven miles, seven small Seas: He saw also therein many faine places, and goodly buildings, the Dukes Palace, and the mighty strong Castle, which is in a manner half the bigness of the Town. Moreover it liked him well to see the Hospital of Saint Marys, with divers other things. He did there nothing worthy of



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memoz, but he departed back again towards Bologn, and from thence to Florence, where he was well pleased to see the pleasant walk of Merchants, the goodly vaults of the City, for that almost the whole City is vaulted, and the houses themselves are built outwardly in such sort that the people go under them as under a vault: Then he perused the lustruous Church in the Dukes Castle, called Nostra Dama, our Ladies Church: in which he saw many monuments, as a Parble doo, most huge to look upon, the gates of the Castle are Well mettall, wherein are graven the holy Patriarchs, with Christ and his Twelve Apostles, and divers other Histories out of the old and new Testament: Then went he to Senia, where he highly praised the Church and Hospital of Sancta Maria formosa, with the goodly buildings, and especially the fairness and greatness of the City, and beautiful women: then came he to Lions in France, where he marked the situation of the City, which lay between two hills, inclosed with two waters: one worthy monument pleased him well, that was the great Church, with the Image therein: he commended the City highly for the great resort that it had unto it of strangers: From thence he went to Cullen, which lieth upon the River of Rhine, whereto he saw one of the antientest Monuments in the world, the which was the Tomb of the three Kings that came by the Angel of God and their knowledge they had in the Stars to worship Christ, which when Faustus saw, he spake in this manner: Ah alas good men how have you erred, and lost your way: you should have gone to Palestina and Bethlehem in Juda, how came you hither: O belike after your death you were thrown into Mare Mediterraneum, about Tripolis in Syria, and so you were out of the straighes of Gibraltar, in the Ocean Sea, & so into the Bay of Portugal; and not finding any rest, you are driven along the coast of Gallicia, Biscay and France, and into the Barrow Seas: Then from thence unto Mare Germanicum, & taken up I think about the Town of Dort in Holland, you were brought to Cullen to be buried in esse (I think) you came most easily with a whirlwind over the Alps, & lying thrown into the River of Rhine, it conveyed you to this place where you are kept a Monument. Then saw he the Church of Saint Ursula, where remains a Monument of the thousand Virgins: it pleased him also to see the beauty of the women. Not far from Cullen lieth the Town of Ach, where he saw the gorgeous Temple that the Emperour Carolus Quartus built of Parble stone for a remembrance of him, to the end that all his Successors should there be Crowned. From Cullen in Ach, he went to Geneva a City in Savoy lying near Switzerland, it is a Town of great traffick, the Lord thereof is a Bishop, whose Name is Felix Faustus and his Spirit misten for the love of his

his good wine. From thence he went to Strasburg, where he beheld the fairest Temple that ever he had seen in his life before, for on every side thereof he might see thorrow, even from the covering of the Minister, to the top of the Pinacle, and it is named one of the wonders of the World: wherefore he demanded why it is called Strasburg: his Spirit answered, because it hath so many high ways common to it on every side, for Seros in Dutch is a high-way, and hereof came the name; *Pha*, (said Me-phosphoriles) the Church that thou so wondrest at, hath more revenues belonging to it, than the twelve Dukes of Silesia are worth, for there pertain unto this Church fifty five Towns, and four hundred fifty three Villages, besides many houses in the Town. From thence went Faustus to Basil, in Switzerland, where the River of Rhine runneth through the Town passing the same as the River of Thames doth London: In the Town of Basil he saw many rich monuments, the Town walled with brick round about, without it goeth a great Trench: no Church pleased him but the Jesuits Church, which was sumptuously builded, and set full of Alabaster Pillars. Faustus made answer and said; That before this City was founded, there lived a Basiliscus, a kind of Serpent: this Serpent killed as many men, women and children, as he took a sight of; but there was a knight that made himself a coat of Crystal to come over his head and down to the ground, and being first covered with a black cloth, over that he put the Crystal, and so boldly went to see the Basiliscus, and finding the place where he haunted, he expected her coming, even before the mouth of her Cave, where standing a while, the Basiliscus came forth, where when she saw her own venomous shadow in the Crystal, she split in a thousand pieces, wherefore the knight was richly rewarded of the Emperour, after the which the knight founded this Town upon the place where he had slain the Serpent, and gave it the name of Basil in remembrance of his deed.

From Basil Faustus went to Constance in Switz, at the head of the Rhine, where is a most sumptuous Bridge that goeth over the Rhine, then from the gates of the Town to the other side of the stream; at the head of the River of Rhine, is a small Sea called of the Switzers the black Sea, twenty thousand paces long, and fifty hundred paces broad. The Town Constance took the name of this, the Emperour, gave it a Cloath for expounding of his Riddle: wherefore the Town named the Town Constance, that is in English, Cost me nothing. From Constance he came to Ulm, where he saw the sumptuous Town-house built by two and fifty of the ancient Senators of the City: It took the name Ulm, because the whole Land there abouts is full of Ulms: but Faustus, minding to depart from thence, his Spirit said unto him, Faustus, think of the Town

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Town as you will, it hath three Dukedoms belonging to it, the which they have bought with great money. From Ulm he came unto Warzberg, the chiefest Town in Frankland, wherein the Bishop altogether keeps his Court, through the which Town passeth the River Mayne, that runs into the Rhine: there about groweth strong and pleasant Wine, the which Faustus well proved; the Castle standeth on a hill on the North side of the Town, at the foot thereof runneth the River: this Town is full of beggerly Fryers, Nuns, Priests, and Jesuits: for there are five sorts of beggerly Fryers, besides three Cloisters of Nuns; at the foot of the Castle stands a Church, in the which there is an Altar, where are engraven the four Clements, and all the orders and degrees in heaven, that any man of understanding wholoopeth: that hath a light thereof may say that it is the artificiallest thing that ever he beheld. From thence he went to Norenberg, whether as he went by the way, his Spirit informed him that the Town was named of Claudius Tiberius, the Son of Nero the Tyrant. In the Town are two famous Cathedral Churches, one called Saint Sabelt, the other Saint Laurence: in which Church stand all the Reliques of Carolus Magnus, that is to say, his cloak, his hose, his doublet, his sword and Crown, the Scepter and Apple; it hath a very glorious gilded conduit in the Market place of Saint Laurence: in which conduit is the Spear that thrust our Saviour into the side, and a piece of the holy Cross, the Wall is called the fair wall of Norenberg, and 528 streets, 160 wells, 4 great and 2 small clocks, 6 great gates, and 2 small doores, 8 stone Bridges, 12 small hills, 10 fair market places, 13 common hot houses, 10 Churches: within the Town are twenty wheels of water mill, it hath 138 tall ships, two mighty Town Walls of hewed stone and earth, with very deep trenches, the walls have 180 Towers about them, and four fair platforms, ten Apothecaries, ten Doctors of the common Law, Fourteen Doctors of Physick. From Norenberg he went to Aufpurg, where at the break of day he demanded of his Spirit upon the Town took his name: This Town (quoth he) hath had many names: when it was first built, it was called Vindelica: secondly it was called Tizaria the iron bridge: lastly, by the Emperour Octavius Augustus, it was called Augusta, and by the corruption of Language, the Germans had named it Aufpurg. Now for because that Faustus had been there before he departed (without seeing their Monuments) to Ravensburg where his Spirit certified him that the City had seven names; the first Tiberia, the second Quadratis, the third Heapolis, the fourth Reginopolis, the fifth Imbripolis, the sixth Ravibona, the last Ravensburg. The situation of this City pleased Faustus well, also the strong and sumptuous building, by the



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[illegible]



[illegible]



of Doctor Faustus.

there are mines of Gold and silver, and all manner of mettall, we Germans call this Laton Ofen, but in the Hungar. an speech it is Stare; in the Polon. standeth a very fair Castle, and very well fortified. From thence he went to Austria, and so through Silesia in Poland, unto the Cities of Magdeburg, and Lipzig, and Lubeck: Magdeburg is a City famous; in this City is one of the Pitches wherein Christ changed the water into wine in Can in Galilee: at Lipzig nothing pleased Faustus so well as the great Wessel in the Castle made of wood, the which is bound about with 24 Iron hoops, and every hoop weighed two hundred pounds weight; you must go up a Ladder thirty steps high before you can come thence: he saw also the new Church-yard where to his walled, and there he upon a fair plain: the yard is 240 paces long, and round about the side of the Wall are good places separated one from another to be Sepulchres in, which in the middle of the yard standeth very lumpitious: therein standeth a Pulpit of white wood and gold. From thence he went to Lubeck and Jamberg, where he made no abode, but away again to Erford in Dairien, where he visited the Prebhold, and from Erford he went home to Wittenburg, when he had seen and visited many a strange place, being from home one year and a half, in which time he wrought more wonders than are here declared.

C H A P. XXIII.

How Doctor Faustus had sight of Paradise.

**A**fter this Doctor Faustus set forth again to visit the Countreys of Spain, Portugal, France, England, Scotland, Denmark, Sweden, Poland, Muscovy, India, Cataia, Africa, Persia, and lastly into Barbaria amongst the Black moors; and in all his wandring he was desirous to visit the ancient Monuments and mighty Hills, amongst the rest, beholding the high high called Theno Reife, he was desirous to rest upon it. From thence he went into the Isle of Britain, wherein he was greatly delighted to see the fair water, and warm Baths, the which sorts of mettall with many precious stones, and divers other commodities the which Faustus brought thence with him: he was also at the Oracles behind Scotland, where he saw the Tree that bringeth forth fruit, that when it is ripe, openeth and falleth into the water wherein is engendred a certain kind of Fowl and Birds, whose Islands lie in number 23, but ten of them are not habitable, the other thirteen were inhabited. From thence he went to the Hill Caucasus which is the highest in all that Tropick, it lieth near the borders of Scythia; thence Faustus look and beheld many Lands and Kingdoms, Faustus being on such an

high











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none like thee in mine Empire: for men say that thou hast a familiar Spirit with thee, and that thou canst do what thou list: it is therefore (said the Emperour) my request of thee, that thou let me see proof of thy experience, and I hold unto thee by the honour of my Imperial Crown, none evil shall happen unto thee for so doing. Whereupon Doctor Faustus answered his Majesty that upon those conditions he was ready in any thing that he desired, to do his highnes commandment in what service he would appoint him. Well, heare then what I say (quoth the Emperour). Being once solitary in my house, I called to mind my Elders and Ancestors, how it was possible for them to attain to so great degree and authority, yea so high, that we the Successors of that time are not able to come near. As for example, the Great and mighty Emperour of the World Alexander Magnus, was such a pattern and example to all his Successors, as the Chroniclees make mention of, so great riches, conquering and subduing so many Kingdoms, the which I and those that follow me (I fear) shall never be able to attain unto. Wherefore Faustus my hearty desire is, that thou wouldest vouchsafe to let me see that Alexander and his Paramour, the which was raised to be so fair; and I pray thee shew me them in such sort, that I may see their personages, hape, gesture, and apparel, as they used in their life time, and that here before my face, to the end that I may say, I have my long desire fulfilled, & to praise thee to be a famous man in thy Act and Experience. Doctor Faustus answered, My most excellent Lord, I am ready to accomplish your request in all things, so far forth as I and my Spirit are able to perform: yet your Majesty shall know, that their dead bodies are not able substantially to be brought before you, but such Spirits as have seen Alexander and his Paramour alive, shall appear unto you in manner & forme as they both lived in their most flourishing time; and herewith I hope to please your Imperial Majesty. When Faustus went a little aside and spake to his Spirit, but he returned again presently, saying, Now if it please your Majesty you shall see them, perceiving this condition, that you demand no question of them, nor speak unto them, which the Emperour agreed unto: Whereupon Doctor Faustus opened the privy Chamber door, where presently entered the great and mighty Emperour Alexander Magnus, in all things to look upon as if he had been alive, in proportion a strong, yet thick man, of a middle stature, black hair, and that both thick and curled, bend and beard, red cheeks, and broad face, with eyes like a hawk, he had a compleat harness furnished and ingraven exceeding rich to look upon: and so passing towards the Emperour Carolus, he made low and reverend courtesy: whereat the Emperour Carolus would have stood up

## OF Doctor Faustus.

to receive and greet him with the like reverence: Faustus took hold on him, and would not permit him to do it. Shortly after Alexander made humble reverence, and went out again: and coming to the door his Paramour met him: she coming in made the Emperor likewise reverence: she was clothed in blue Velvet wrought and embroidered with Pearls and Gold; she was also excellent fair, like blood and milk mixed, tall and slender, with a face as round as an Apple, and thus passed certain times up and down the House, which the Emperor marking, said to himself, now have I seen two persons which my heart hath long wished to behold: and sure it cannot otherwise be (said he to himself) but that the Spirits have changed themselves into these forms and have but deceived me, calling to mind the woman that raised the Prophet Samuel: and for that the Emperor should be more satisfied in the matter, he said, I have often heard that behind in her neck, she had a great Tartar or Gall: wherefore he took Faustus by the hand with- out any words, & went to see if it were able to be seen on her or not: But he perceiving that he came to her, bowed down her neck, where he saw a great Ulcer, and hereupon he vanished, leaving the Emperor and the rest well contented.

### C H A P. XXX.

Now Doctor Faustus in the sight of the Emperor, conjured a pair of hearts hors upon a Knights head, that slept out of a Casement,

**W**hen Doctor Faustus had accomplished the Emperors desire in all things as he was requested, he went forth into the Gallery, and leaning over a rail to look into the yesty Garden, he saw many of the Emperors Courtiers walking and talking together, and casting his eyes now this way, now that way, he espied a Knight leaning out of the window in the great Hall, who was fast asleep (for in those days it was hot) but the person shall be nameless that slept, for that he was a Knight: though it was all done to no little disgrace of the Gentleman: it pleased Doctor Faustus through the help of his Spirit Mephistophiles to stick on his head as he slept a huge pair of Harts Horns, and as the Knight awaked, thinking to pull in his head, he hit his Horns against the glass, that the pain thereof blew about his ears. Think here how this good Gentleman was tor- ed, for he could neither get backward nor forward: which when the Emperor heard, all the Courtiers laugh, and came for to see what was hapned: the Emperor also when he beheld the Knight with so fat a head, laughed heartily thereat, and was therewith well pleased. At last Faustus made him quit of his horns again, but the Knight perceived not how they came.

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## CHAP. XXXI.

Now the above mentioned Knight went about to be revenged on Doctor Faustus.

**D**OCTOR Faustus took his leave of the Emperor and the rest of the Courtiers, at whose departure they were sorry, giving him many rewards and gifts: but being a league and a half out of the City he came into a wood, where he beheld the Knight that he had killed walk as the Courtiers in harness, mounted upon four Balfreys, and coming with full charge towards Faustus: but before their intent ran towards the bushes, and before he came among the bushes he returned again running on to meet them that chased him: whereupon suddenly all the bushes were turned into horsemen, which also ran to encounter with the Knight and his company, and coming to them they intreated the Knight and the rest, and told them that they must pay their ransom before they departed, whereupon the Knight being himself in such distress, besought Faustus to be good to them: which he denied not, but let them loose: yet he so charmed them that every Knight and other, for the space of a whole month, did wear a pair of Goats horns on their brows, and every Balfrey a pair of Oxen horns on his head, and this was their penance appointed by Faustus.

## CHAP. XXXII.

Now these young Dukes being together at Wittenburg, behold the University, requested Faustus to help them in a will to the Town of Munich in Bavaria, there to see the Duke of Bavaria his Son's Wedding.

**T**Hese two young Dukes, the which are not here to be named, but being assembled all together at the University of Wittenburg, met on a time altogether, where they fell in reasoning concerning the pomp & beauty that should be in the City of Munich in Bavaria, at the wedding of the Duke's Son, wishing themselves there but one half hour to see the manner of their jollity: to whom one replied saying to the other two Gentlemen: if it please you to give me the hearing, I will give you good Counsel that you may in the wedding, and be here again to night, and this is my meaning: let us send to Doctor Faustus, make him a present of some rare thing, and open our minds unto him, desiring him to assist us in our enterprise, and assure us he will not deny to fulfil our request: hereupon they all concluded, sent for Faustus,



of Doctor Faustus.

told him their minds, and gave him a gift, and invited him to a sumptuous banquet, wherewith Faustus was well contented, and promised to further their journey to the uttermost; and when the time was come that the three young Gentlemen came into his house commanding them that they might put on their best apparel and adorn themselves as rich as they could, he took off his great long cloak, went into the Garden that was adjoining unto his house, and let the three young Dukes upon his cloak, and he himself sat in the middle, but he kept them in charge, that in any words they should not once open their mouths to speak, or make answer to any man so long as they went out, not so much as if the Duke of Bavaria, or his Son, should speak to them, or offer them courtesy, they should give no answer, or rather again; to the which they all agreed. These conditions being made, Doctor Faustus began to conjure, and on a sudden a cold & misty wind heaving up the Cloak, and so carried them aloft to the air, and in due time they came unto Munchen to the Dukes Court; where being entered into the utmost Court, the Marshal had stayed them, who presently went to the Duke, shewing his Grace that all the Lords and Gentlemen were already sat at the Table, notwithstanding there were newly come three goodly Gentlemen with one servant, the which stood without in the Court; wherupon the good old Duke came out into them, welcoming them, enquiring what they were and whence; but they made no answer at all; whereat the Duke wondered, thinking they had been all dunces; notwithstanding for his honour, like he took them into the Court and feasted them. Faustus notwithstanding looked to them, as one thing happen otherwise than well, when I say, sit up, then fall you all on the Cloak and good enough. Well the matter being changed, and that they went with one of the three had some minutes, and to bid his friend to wash first, which when Faustus heard he sat in up; and all as once they got on the Cloak; but he that spoke fell off again, the other two with Doctor Faustus were again presently at Wittenburg; but he that remained was taken and laid in prison; wherupon the other two Gentlemen were very thankful for their friend, but Faustus comforted them, promising that on the morrow he should also be at Wittenburg. Now all this while was the Duke taken in great fear, and stricken into an exceeding durance, wondering with himself, that his boy was so hard to be lett taking, and not the rest; and now being locked and watched with so many keepers, there were also certain of the guests that fell so translating with him to know what he said, and also what the other were that were banished away; But the poor prisoner thought with himself, if I open what they are, then it will

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he told also with me : wherefore all this while he gave no man any answer, so that he was there a whole day and gave no man a word : wherefore the old Duke gave charge that the next morning they should rack him until he had confessed : which when the young Duke heard, he began to sorrow and to say with himself, It may be that to morrow (if Doctor Faustus come not to aid me) I shall be racked and grievously tormented, inasmuch that I shall be constrained by force to move them willingly I would do : but he comforted himself with hope, that his friends would intercede Doctor Faustus about his deliverance, as also it came to pass : for that before it was day, Doctor Faustus was by him, and he comforted them that watched him into such a heavy sleep, that he loosed his charms made open all the locks in the prison, and therewithall brought the young Duke again in safety to the rest of his fellows and friends, where they presented Faustus with a sumptuous gift, and so departed one from another.

## C R A P. XXXIII.

Now Doctor Faustus borrowed money of a Jew, who laid his own Leg in pawn for it.

**I**t is a common Proverb in Germany, that although a Conjuror have all things at commandment, the day will come that he shall not be worth a penny : so it is like to fall out with Doctor Faustus in promising the Devil so largely : but as the Devil is the author of all lies, even so he led Faustus his mind in promising things to deceive the people, and blinding them, wherein he took his whole delight, thereby to bring himself to riches : notwithstanding in the end he was never the richer : and although during twenty four years of his time that the Devil set him, he wanted nothing ; yet was he best pleased when he might deceive any body, for out of the mightiest Potentates Courts in all those Countreys, he would lend his Spirit to fetch away their best char. And on a time being in his merriment where he was banqueting with other Students in an Inn, thereunto resorted many Jews, which when Doctor Faustus perceived, he was minded to play a merry jest to deceive a Jew, desiring one of them to lend him some money for a time : the Jew was content, and lent Faustus threescore Dollars for a month, which time being expired, the Jew came for his money and interest : but Doctor Faustus was never minded to pay the Jew again ; at length the Jew coming home to his house, and calling importunately for his money, Doctor Faustus made him this answer ; Now I have no money, nor know I how to pay thee : but notwithstanding to the end

of Doctor Faustus.

end that mayest be contented, I will cut off a limb of my body, be it  
arm or leg, and the same thou shalt have in paim for thy money; yet  
with this condition, that when I shall pay thee thy money again, then  
thou shalt give me my limb. The Jew that was never friend to a Chri-  
stian thought with himself, this fellow is right for my purpose, that  
will lay his limbs in paim for money; and was therewith very well  
content: wherefore Doctor Faustus took a saw, and therewith seemed  
to cut off his leg, being notwithstanding nothing so. Well, he gave it  
to the Jew, yet upon this condition, when he got money to pay, the  
Jew should deliver him his leg to the end he might set it up again. The  
Jew was with the matter very well pleased, took his leg and departed,  
and having far home he was somewhat weary, and by the way he thus  
bethought him, what helpeth me a knaves leg? If I should carry it  
home it would stink and infect my house: besides it is too hard a piece  
of work to set it up again: wherefore what an Ass was Faustus to lay  
so great a paim upon so small a sum of money: and for my part,  
quoth the Jew to himself, this will never profit me any thing, and  
with these words he cast the leg away from him into a ditch. All  
this Doctor Faustus knew right well, therefore within three days after  
he sent for the Jew, to make him payment of his 60 dollars: the Jew  
came, and Doctor Faustus demanded his paim, there was his money  
ready for him: The Jew answered, the paim was not profitable nor  
necessary for any thing, for I cast it away: but Faustus chafing, re-  
solved, I will have my leg again, or else one of thine for it. The Jew  
fell so furrow, promising him to give him what money he would ask  
if he would not deal strangely with him: wherefore the Jew was  
contrained to give him 60 dollars more to be rid of him, and yet Fau-  
stus had his leg in, for he had bin kinder to the Jew, than he ought to have  
bin. Thus ended the first part of the story of Doctor Faustus.

CHAP. XXXIV. How Doctor Faustus deceived the horse-courser.

How Doctor Faustus deceived the horse-courser.

After this manner he deceived a horse-courser, at a fair callon  
Pheifering: for Faustus through his conjuring had gotten an excel-  
lent fair horse, whereupon he rid to the fair, where he had many  
champions that offered him money: Faustus sold him for twenty dollars,  
and told him that bought him, that in any trial he should not ride  
him over the water: But the horse-courser marvellous much himself  
that Faustus had him ride over no water; but (quoth he) I will approve,  
and forthwith he rid him into the River, presently the horse vanished  
from

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from under him, he left on a bottle of straw, inasmuch that the man was almost drowned: the Doyle-courser knew well where he lay, that had told him his Doyle: whereupon he went angrily to his Inn: where he found Doctor Faustus fast asleep, and snoring on a bed: but the Doyle-courser could no longer forbear him, but took him by the leg, and began to pull him off the bed: but he pulled him so that he pulled his leg from his body, inasmuch that the Doyle-courser fell backward in the place, then began Doctor Faustus to cry with open throat, he hath murdered me. Hereat the Doyle-courser was afraid, and gave the flight, thinking none other with himself, but that he had pulled his leg from his body: *the* this means Doctor Faustus kept his money.

### C H A P. XXXV.

How Doctor Faustus eat a Load of hay.

**D**octor Faustus being at a Town in Germany, called Zwickow, where he was accompanied with many Doctors and Masters, and going forth to walk after supper, they met with a Clown, that bore a load of Hay, Good even, good fellow, said Faustus to the Clown, what shall I give thee, to let me eat my belly full of Hay? the Clown thought with himself, where a man that is this to eat Hay? thought he with himself, that will not eat much; they agreed for those sayings: he should eat as much as he could; wherefore Doctor Faustus began to eat, and so ravenously, that all the rest of the company fell a laughing: thinking to the poor Clown, that he was weary at his heart, for he seemed to have eaten more than half of the Hay: wherefore the Clown began to speak him fair, for that he should have eaten the other half also: Faustus made as though he had pity on the Clown, and went away: when the Clown came in the place where he would be, he had his Hay again as he had before a full load.

### C H A P. XXXVI.

How Doctor Faustus served the twelve Students.

**A**t Zwickow before Faustus his house, there was a quarrel between twelve students, and that came to pass the next day, being stranger than the other. Wherefore Faustus seeing them, to be overmuch confused, them all blind, inasmuch that the one could not see the other, and he dealt so with them, that they fought and strove at one another still, whereas all the beholders fell a laughing: and thus

of Doctor Faustus.

Thus they continued till, hearing one another, until the people were  
 then, and each one to his own home: having being carried into  
 their houses, they received their light portions again.

C H A P. XXXVII.

How Doctor Faustus served the drunken clowns.

**D**octor Faustus went into an Inn, wherein were several tables full  
 of revellers, the which were drinking, and some had played  
 wine, and so he thought they were all drunkens; and so he sat  
 then to sing and ballads, that one could not hear a man speak for noise:  
 they answered Doctor Faustus: wherefore he said to them, that called him  
 in, that he would sing, I will them a merry jest: the clowns continued  
 him, continuing and singing: he confused them, and their mouths were  
 as holes, such as it was possible for them to hold them, and never  
 a word of them was able to close his mouth again: by and by the noise  
 was gone, the clowns notwithstanding looked earnestly one upon the  
 other, and knew not what was happened: one by one they went out,  
 and in time as they came without, they were all drunkens: then they  
 were, but none of them could say a word, and so they went out, and  
 an other noise and a new noise, and so they were all drunkens at last:  
 col: sometimes understanding on it, it was a miracle, and so they went out.

C H A P. XXXVIII.

How Doctor Faustus sold his Swine for a collar and a cap.

**D**octor Faustus went home again, & as the Swine had fouled themselves  
 in the mud, the Swine-drover drove them into the water, where pre-  
 sently they were changed into so many bundles of straw, swimming  
 upright in the water: the buyer looked wisely upon them, and was  
 sorry in his heart: but he knew not where to find hands, and he was  
 content to let all go, and let the water wash them, and so they were  
 carried away, and the Swine-drover was left with the collar and the cap.

How Doctor Faustus played a merry jest with the Duke of Calabria in the  
 Court.

**D**octor Faustus on a time went to the Duke of Calabria, who was  
 then in the city of Calabria: and when he was there, he perceived the Dutchess to be with  
 child:



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chile: and forbearing himself until the meat was taken from the Table, and that they dined in the banqueting house. Doctor Faustus said to the Duchess, O glorious Lady, I have always heard that great belov'd women be always long for some banquet: I beseech therefore your Grace take not your mind from me, but tell me what you desire to eat: She answered him, Doctor Faustus, now truly I will not hide from you what my heart doth much desire, namely, that if it were now Harvest I might eat my belly full of Grapes and other dainty fruit. Doctor Faustus answered her upon O glorious Lady, this is a small thing for me to do, for I can do more than this: whereupon he took a plate, and lay it upon one of the Tablements of the Colonnade, holding it forth where incontinent he had his dish full of all manner of fruit, as red and white Grapes, Pears and Apples, the which came from out of strange Countries: all these he presented to the Duchess saying, O glorious Lady, what banquet is this of this dainty fruit, the which come from I for Countries, for these the Summer is not yet ended. The Duchess thanked Faustus highly, and he fell to eat fruit with full appetite: the Duke of Anhalt notwithstanding could not withstand to see such a banquet, so that he went there with four young fruits to be laid at that time of the year: Doctor Faustus said unto him, how it pleases your Grace to understand, that the year is divided into two halves of the which months that which half is it is Winter, in the contrary circle it is notwithstanding Summer: for in India and Saba there sheweth secretly a Sun, so that it is so warm, that they have twice a year harvest: and O glorious Lady, I have a swift Spirit, the which can in a twinkling of an eye fulfill any desire in any thing: whereupon I sent him this from Germany, which hath brought this fruit as you see, whereas the Duke was at great admiration.

## CHAP. XI.

Now Doctor Faustus through his charms made a great Castle in the presence of the Duke of Anhalt.

**D**octor Faustus desired the Duke of Anhalt to make a little road of the Court unto him: whereupon they went together in the field, where Doctor Faustus (through his skill) had raised a mighty Castle, which when the Duke saw he wondered thereat, in all the Duchies and all the noblemen, that on that hill should be raised a Castle, he thought upon it to be so high a Castle. At length Doctor Faustus desired the Duke and Duchesse to walk with him into the Castle, which they desired him: and when they were in the Castle, he showed a great deep stream of water, the which was full of fish of all manner

## Of Doctor Faustus.

maner of water toot, as Swans, Ducks, Geese, Bitterns, and many  
like. About the wall were five stone basins, and two other basins all  
within was a great open Court, wherein was inclosed all manner of  
beasts, especially such as were not to be found in Germany as Apes,  
Beares, Lions, Antelopes, and many more strange beasts: also com-  
moner beasts, Swine, Hares, Bucks and Does and many others. All man-  
ner of it and toot that any man could think on, which came from far  
west to another. After all this he let his guests to the Hall, being  
the Duke and the Dutchess with all their train, for he had provided  
them a most sumptuous feast both of meat, and also of any kind of  
drink, for he let many sorts of meat upon the board at once, and all this  
with his Wagner too, to place all things upon the board the which were  
brought unto him by his Wagner, making it all things their hearts could  
desire, as wine, sack, Rhenish, and all manner of better liquors that  
be thought on: of bread and great plenty, and of sweetmeats, French  
tarts, Cakes, tarts, Crabapple tarts, Rhennish tarts, Spanish tarts, Veni-  
sian tarts, German tarts, and many more: in the whole there  
were two Cans standing round about the house. These sumptuous ban-  
quets the Duke took cheerfully, and afterwards he departed himself forth,  
and to their thinking they had neither eat nor drunk, so were they blind  
to wote they were in the Castle. But as they were in the Palace,  
they looked towards the Castle, and heheld it all on a flame of fire, and  
all those that late it wondered in heart to strange a wote, as if it had been  
great violence, should have too off: and thus the Castle burned and  
consumed down, and withal Duke Edmund Rous returned to the Duke  
who gave him great thanks for keeping of him in great courtesy,  
and gave him a hundred dollars, and liberty to report to say what he  
h's own discretion.

C N A P. XI.

How Father Pauline with his company visited the Bishop of Salzburg when he was in Salzburg.

**D**uring the past few years, the U.S. economy has been in a state of virtual stagnation. The unemployment rate has risen from 4.7 percent in 1992 to 6.3 percent in 1994. The gross domestic product (GDP) has grown at a sluggish pace, and the federal budget deficit has increased significantly. These economic challenges have led to a loss of confidence in the current administration and a desire for change.

The 1994 U.S. House of Representatives election was a landmark event, as it resulted in a change of control from the Democrats to the Republicans. This victory was seen as a mandate for the new Congress to address the economic issues facing the country. The new House, led by Speaker Newt Gingrich, set out a bold agenda to stimulate economic growth and reduce the federal budget deficit.

One of the key priorities of the new House was to pass a balanced budget. The Budget Enforcement Act of 1990 had established a process for setting spending and revenue targets, but the 1994 House sought to strengthen these measures. The House passed the Balanced Budget and Emergency Deficit Control Act of 1995, which set a goal of achieving a balanced budget by the year 2002. This act also included provisions to automatically reduce spending if the budget targets were not met.

In addition to the budget, the House focused on economic stimulus. The Economic Growth and Tax Relief Reconciliation Act of 1995 was a major piece of legislation that aimed to reduce taxes and encourage investment. The act included provisions for a temporary reduction in the corporate tax rate, as well as changes to the capital gains tax and the estate tax. These measures were intended to provide a boost to the economy and create new jobs.

The House also addressed the issue of trade. The North American Free Trade Agreement (NAFTA) had been in effect since 1994, but the House sought to ensure that the agreement was being implemented properly. The House passed the NAFTA Implementation Act of 1995, which provided for the ratification of the agreement. The act also included provisions to monitor the impact of the agreement on the U.S. economy and to take action if necessary to protect U.S. interests.

Overall, the 1994 House of Representatives election marked a significant turning point in U.S. history. The new Congress set out a clear agenda to address the economic challenges of the time, and its actions have had a lasting impact on the country. The focus on the budget, economic stimulus, and trade has shaped the policy agenda of the U.S. government for years to come.

## The Famous History

was a holy man, and to wear conch into the Abbey of Salzburg his  
 cell. In the church was a excellent pleasant mine; there fell Faustina  
 and the company abiding and the hour, out of the wood out of the heart.  
 And as they were merry in the Cellar, came down to drink the "Bis-  
 doms" Brother; which when he perceived in many persons there, he crept  
 into a hole under the floor thence. His lightest "Doms" Faustina won-  
 derfully, wherefore he made every one of his company to sit on their "Bols"  
 down, and to banish away; and in passing, "Doms" Faustina took the  
 "Bols" by the hair of the head, and carried him away with them until  
 she came to a mighty high tower; and on the top of that high tower  
 he the "Bols" where he remained in a high tower, completely "Doms"  
 Faustina departed to his house, where they took their Vale; one after  
 another, thinking the man that they had stolen in their bodies of gold  
 out of the "Bols" Cellar. The "Bols" that had been himself in the  
 "Bols" and the "Bols" that all the night was almost frozen with cold,  
 and in the day and fasting the fire of flame went. "Bols" came with  
 himself, it is true, that he came, and the "Bols" that of death; at  
 length "Bols" came to "Bols" castle in, as such, he the "Bols" of "Bols"  
 before him, the "Bols" being him in his "Bols" man, man  
 found him in his "Bols" "Bols" as a "Bols" man, man  
 cious, they carried "Bols" to the "Bols" of Salzburg; then was there  
 great running on every side to the "Bols" of the "Bols", and many voices  
 they wanted to get him down with ropes; and being demanded by  
 the "Bols" man of "Bols" there - he said that he was "Bols" "Bols" by  
 the "Bols" of the "Bols" by certain "Bols" that were coming of the "Bols"  
 "Bols" that were of "Bols" (the "Bols" that were of "Bols")  
 then, further thought like "Bols".

## CHAPTER XLII.

## How Doctor Faustus kept his Shrovetide.

**T**he first month of the year 1666, the Professors of the Faculty of Jurisprudentia & Medicinæ; all these having consented, were agreed to visit Doctor Fauquand to celebrate his wedding with their husbands, and to come to his house to give them their lecture, to which he had been invited, desiring that they would be pleased to give him the honor of their presence. The day being the 22<sup>d</sup> of January, the Professors of the Faculty of Jurisprudentia, and the Professors of the Faculty of Medicinæ, with their husbands, and a great number of other persons, attended the wedding, and the lecture was given by the Professors of the Faculty of Jurisprudentia, and the Professors of the Faculty of Medicinæ, and the wedding was celebrated with great joy and merriment.

[illegible]

How Doctor Faustus feared his guests on Ash-wednesday.

[illegible]

## The Famous History

unto, for Students in these tales are easily intreated: wherefore he  
promised to treat them with a banquet of Fowl, and afterwards they  
would go all about with a Quash; then Doctor Paulus took forth a long  
pole out of the window, whereupon presently there came a numberless of  
Birds, and with Fowl, and to many of came had nor the power to fly a  
way again, but he took them, & hang them to the Students, who lightly  
pulled off the heads of them, and being roasted, they made their supper  
which being ended, they made themselves ready for the Quash; Doctor  
Paulus commanded every one to put on a clean shirt over the other  
Clothes: which being done, they laid one upon another; it seemed  
to each one of them, that they had no heads; and in they went forth unto  
certain of these universities, at which time the people were most busi-  
cally about, and for the use of Germany in that time foretold a Quash  
entered the gate men of the house most stout about; so on their shoulders  
were set in their banquet, they came again in their doublet, hose, and  
hairs, although that they wore all hosen both the lower: and having  
sate and well out and drunk, Doctor Paulus made that every one had  
an other head on, with great and long ears, so they fell in dancing and  
as when they the time spent it was midnight, and then they went  
parten home, and as soon as they came out of the house, Paulus was  
in his natural shape and in the end, and went to sleep.

## CHAP. XLIV.

Now Doctor Faustus the day following was feasted by the Students, and of his merry jests with them while he was in their company.

[illegible]



of Doctor Faustus.

to come again yesterday, then Panos through his cunning made a feint, the which was upon about the house last four days. At length, this was fearful to the Senators to behold, so they had Panos ride up and down as though he would have fired and slain all of them that were in the house. This sport continued until midnight, until such a noise that they could not hear one another, the beams of the Senators were so light, that they thought themselves to be in the smallest of time.

## CHAP. XLV

How Doctor Pandus threw the fair Helen unto the Students upon the Sunday following.

**T**he Sunday before last, the American people were startled by the news that the body of Helen of Troy had been found in the ruins of the city of Troy. The discovery was made by a French archaeologist, who had been excavating the city for many years. The body was found in a tomb, and was in perfect preservation. The discovery was a great surprise to the world, and it has since been the subject of much speculation and discussion. The body was found in a tomb, and was in perfect preservation. The discovery was a great surprise to the world, and it has since been the subject of much speculation and discussion. The body was found in a tomb, and was in perfect preservation. The discovery was a great surprise to the world, and it has since been the subject of much speculation and discussion.

[illegible]



# Of Doctor Faustus.

it as a just scourge of God for his sins and churlishness: wherefore with trembling and weeping, he humbly besought Doctor Faustus to be good unto him, confessing he was worthy of it; notwithstanding if it pleased him to forgive him, he would hereafter do better: which words mollified his heart to relent, answering him on this manner: Well, do so no more, but when a poor man desireth thee, see that thou let him ride: but thou shalt not go altogether clear, for although thou have again thy four wheels, yet thou shalt fetch them at the four Gates of the City, so he threw Dust on the Horses, and revived them again, and the Clown for his churlishness was fain to fetch his wheels, spending his time with weariness: whereas if before he had shewed a little kindness, he might quietly have gone about his business.

## C H A P. XLVII.

How four Juglers cut one anothers heads off, and set them on again, and how Faustus deceived them.

Doctor Faustus came in Lent unto Frankland said, where his Spirit-Mephistophiles gave him to understand that in an Inn were four Juglers that cut one anothers heads off: and when their running out lent them to the Barber to be trimmed, which many people saw. His angered Faustus, for he meant to have himself the only cook in the Devils banquet, and went to the place where they were to beguile them: and as the Juglers were together, ready one to cut off anothers head, there stood also the Barber ready to trim them, and by them upon the Table stood likewise a glass full of stillen waters, and by that was the chiefest among them, stood by it. Thus they began, they snore off the head of the first, and violently there was a Lilly in the glass of stillen water, where Faustus perceived this Lilly as it was springing, and the chief Jugler named it the tree of Life: thus deale he with the first, making the Barber wash and comb his head, and then he set it on again, violently the Lilly banished away out of the water, hereat the man had his head whole and sound again: the like did he with the other two: and as the third was a-lace came to the chief Jugler that he also should be beheaded, and that this Lilly was most pleasant, fair and flourishing green, they snore his head off, and when it came to be Barbed it was dead, Faustus his conscience in so much that he could not abide to see another do any thing, for he thought himself to be the principal confurer in the world, wherefore Doctor Faustus went to the Table, whereas the other Juglers kept the Lilly, and so he took a small knife and cut off the stalk of the Lilly, saying to himself, none of them shall blind Faustus: yet so man said Faustus to cut the Lilly: but when the rest of the Juglers

# The Famous History

thought to have let on their Masters heads they could not: wherefore they looked on the Lilly and found it bleeding: by this means the Angler was beguiled; and so dyed in his wickedness: yet no one thought that Doctor Faustus had done it.

C. H. A. P. XLVIII.

How an old man, the neighbour of Faustus, sought to perswade him to mend his evil life, and to fall unto repentance.

**A** God Christen an honest and virtuous old man, a lover of the holy Scriptures, who was neighbour to Doctor Faustus, when he perceived that many Students had their recourse in and out unto Doctor Faustus, he suspected his evil life, wherefore like a friend he invited Doctor Faustus to supper into his house, to the which he agreed, and having entered their banquet, the old man began with these words; My loving friend and neighbour Doctor Faustus, I am to desire of you a friendly and Christian request; beseeching you would vouchsafe not to be angry with me, but friendly resolve me in my doubt, and take my part, inviting in good part. To whom Doctor Faustus answered, my good neighbour, I pray you lay your mind. Then began the old parson to say, my good neighbour, you know in the beginning how that you have defiled God and all the Host of Heaven, and given your soul to the Devil, wherewith you have incurred Gods high displeasure, and are become from a Christian far worse than a Heathen person; Oh consider what you have done, it is not only the pleasure of the body, but the safety of the soul that you must have respect unto: of which if you be careless, then are you cast away and shall remain in the anger of the Almighty God. But yet its time enough, O Faustus, if you repent and call upon the Lord for mercy; as we have example in the Acts of the Apostles, the eighth Chapter, of Simon in Samaria, who was led out of the way, assuming that he was Simon homo sanctus: This man notwithstanding in the end was converted, after he had heard the Sermon of Philip, for he was baptized, and saw his sin and repented. Likewise I beseech you good brother Doctor Faustus let my rude Sermon be unto you a conversion, and forger thy filthy life that thou hast led, repent, ask mercy and life: for Christ saith, Come unto me all ye that are weary and heavy laden, and I will refresh you. And in Ezekiel, I desire not the death of a sinner, but rather that he will convert and live. Let my words good brother Faustus pierce into your Adamant heart, and desire God for his Son Christ his sake to forgive you. Wherefore have you lived so long in your devilish

with practices, knowing that in the old and new Testament you are forbidden, and men should not suffer any such to live, neither have any conversation with them; for it is an abomination unto the Lord, and that such persons have no part in the Kingdom of God. All this while Doctor Faustus heard him very attentively, and replied: Father your persuasions like me wondrous well, and I thank you with all my heart for your good will and counsel, promising you, as far as I may to allow your discipline: whereupon he took his leave, and being come home, he laid him very penitent on his bed, berithinking himself of the words of this old man, and in a manner began to repent that he had given his soul to the Devil, intending to deny all that he had promised to Lucifer. Concerning in these cogitations, suddenly his Spirit appeared unto him, clapping him upon the head, and saying it as though he would have pulled his head from his shoulders, saying unto him, Thou knowest Faustus, that thou hast given thy self, body and soul, to my Lord Lucifer, and thou hast vowed thy self an enemy to God and to all men; and now thou beginnest to hearken to an old docters fool, which persuadeth thee as it were to good, when indeed it is to late: for thou art the Devil, and he hath great power presently to fetch thee. Wherefore he hath sent me unto thee to tell thee, that seeing thou hast sorrowed for that which thou hast done, begin again and write another writing with thine own blood; if not, then will I tear thee in pieces. Hereat Doctor Faustus was sore afraid, and said, My Master, hostophiles, I will write again what thou wilt; Then presently he laid him down, and with his own blood wrote as followeth. Which writing was afterwards sent to a dear friend of Faustus being his kinsman.

C H A P. XLIX.

Now Doctor Faustus wrote the second time with his own blood, and gave it to the Devil.

I Doctor John Faustus do acknowledge by this my deed and handwriting, that since my first writing, which is seventeen years past, I have been willingly held, and have been an utter enemy to God and all men: the which I once again confirm, and give fully and wholly my self to the Devil, both body and soul, even unto a great Lucifer, and that at the end of seven years ensuing after the date hereof he shall have to do with me according as it pleaseth him, either to lengthen or shorten my life as it pleaseth him: and hereupon I renounce all persuasions that seek to withhold me from my purpose by the word of God either ghostly or bodily; and further I will never give ear to any man, be he



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spiritual or temporal, that maketh any matter for the salvation of my soul. Of all this writing, and that therein contain'd, he witness my blood, which with mine own hands I have begun and ended. Dated at Wittenburg the 25. of July.

And presently upon the making of this writing he became so great an enemy to the poor old man, that he sought his life by all means possible, but this good old man was strong in the Holy Ghost that he could not be vanquished by any means: for about two days after that he had exhorted Faustus, as the poor old man lay in his bed, suddenly there was a mighty rumbling in that chamber, the which he was never wont to hear: he heard as it had been the groaning of a Sow which lasted long: whereupon the good old man began to yell and mock and said, Oh what Barbarian cry is this? Oh fair Bird what foul Spittle is this? A fair Angel that could not tarry two days in his place? Beginnest thou now to turn into a poor mans house, where thou hast no power, and wert not able to keep thine own two days? with these and such like words, the Spirit departed: and when he came home, Faustus asked him how he had sped with the old man: to whom the Spirit answered, The old man was harness'd so, that he could not once lay hold upon him, but he would not tell how the old man had mocked him, for the Devils can never abide to hear of their fall. Thus doth God defend the hearts of all honest Christians that betake themselves to his election.

## C H A P. L.

How Doctor Faustus made a marriage between two Lovers.

**I**n the City of Wittenburg was a Student, a Gallant Gentleman, named *P. P.* This Gentleman was far in Love with a Gentlewoman, fair and proper of personage: this Gentleman had a Knight that was a suitor unto her, and many other Gentlemen, the which desired her in Marriage, but none could obtain her. So it was that in despair with himself, that he pined away to the skin and bones. But when he spread the matter to Doctor Faustus, he asked counsel of his Spirit Mephistophiles, the which told him what to do. Whereupon Doctor Faustus went home to the Gentleman, who had him be of good cheer, for he should have his desire, for he would help him to that he wished for, and that this Gentlewoman should love none other but him only: wherefore Doctor Faustus so changed the mind of the Damsel by the Practice he wrought, that she could do no other thing but think on him whom before she had hated, neither cared she for any man but him alone. The device was thus: Faustus commanded this Gentleman that

## OF Doctor Faustus.

he should cloath himself in all the best apparell that he had, and that he should go into the Gentlewoman and then himself, giving him a ring, commanding him in any wise that he should dance with her, before he departed: who following his counsel, went to her and when they began to dance, they that were curious began to take every one his stand by the hand, this Gentleman took her who in time had so dishonoured him, and in the dance he put the ring into her hand, that Faustus had given him, which she no sooner toucht, but she fell presently in love with him, smiling at him in the dance, and many times winking at him, telling her eyes, and in the end she asked him if he could love her and make her his wife: he gladly answered that he was content: whereupon they concluded, and were married by the means and help of Faustus, for which the Gentleman well rewarded him.

## C H A P. II.

How Doctor Faustus led his friends into his garden at Christmas, and shewed them many strange sights in the 10. year.

**I**N December, about Christmas, in the City of Wittenburg, were many young Gentlemen, which were come out of the Country to be merry with their Friends: amongst whom there were certain well acquainted with Doctor Faustus, who often invited them home into his house: they being there on a certain time after dinner he had them into his Garden, where they beheld all manner of flowers and fresh herbs, and trees bearing fruit, and blossoms of all sorts: who wondered to see that his Garden should so flourish at that time as in the midst of Summer, and abroad in the Streets, and all the Countrey full of Snow and Ice: wherefore this was noted of them as a thing miraculous: every one gathering and carrying away all such things as they best liked, and so departed delighted with their sweet smelling flowers.

## C H A P. III.

How Doctor Faustus gathered together a great Army of men in his extremity, against a Knight, that would have conjured him on his own Journey.

**D**octor Faustus travelled toward Evzeleben, & when he was nigh half the way, he espied Steven Hostemith, and the chief of them he knew to be the Knight with whom he had jested in the Emperors Court, for he had left a great pair of Hairs Horns upon his head: & when the Knight now saw that he had fit opportunity to be revenged

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of Faustus, he ran upon him and those that were with him to mischief him, intending visibly to slay him: which when Faustus espied, he hanged away into a wood that was behind them but when the Knight perceived that he was hanged away, he called his men to stand still: but where they remained they heard all manner of war-like instruments of Battell as Drums, Fences, Trumpets and such like, and a certain troop of horsemen running towards them: then they turned another way, and were also met on that side: then another way, and yet were freshly assailed, so that which way soever they turned themselves they were encountered: insomuch that when the Knight perceived that he could escape no way, but that his enemies lay on him which way so ever he offered to fly, he took a good heart and ran amongst the thickest, and thought with himself better to die than to live with so great infamy: therefore being at hand blows with them he demanded the cause why they should so use them: but none of them would give him answer, until Doctor Faustus threw himself unto the Knight: whereupon they enclosed him round, and Doctor Faustus said unto him, Sit, yield your weapon and your self, otherwise it will go hard with you. His Knight knowing no other, but that he was conquered with a host of men, whereas indeed they were none other than Devils, yielded: then Faustus took away his sword, his pike and horse with all the rest of his companions. And further he said unto him, Since the chiefest General of our Army hath commanded me to deal with you according to the Law of Arms; you shall depart in peace whither you please: and then he gave the Knight a horse after the manner, and let him thereon, so he rode, the rest went on foot with the same to their Inns, where he being alighted, his Page rode on his horse to the water, and presently the horse vanished away, the Page being almost sunk, and drowned, but he escaped, and coming home the Knight perceiving the Page to be drowned and on foot, asked where his horse was become: who answered that he was vanished away: which when the Knight heard, he said, of a truth this is Faustus his doing, for he serveth me now as he did before at the Court, only to make me a scorn and laughing stock.

## C H A P. LIII.

How Doctor Faustus used Mephistophiles to bring him seven of the fairest women he could find in all the Countreys he had travelled in the 40 year.

**W**hen Doctor Faustus called to mind that his time from day to day grew nigh he began to live a swinish and Epicurish life: where,

# OF Doctor Faustus.

wherefore he commanded his Spirit Mephistophiles to bring him seven of the fairest women that he had seen in all the times of his travel: which being brought, first to one, then another he lay with them all, in such manner that he liked them so well, that he continued with them in all manner of love, and made them to travel with him in all his journeys: these women were 2. Netherland, 1. Hungarian, 2. Scottish, 2. Wallon, 1. Franklander: and with these seven personages he continued long, yea even at his last End.

## C H A P. LIV.

How Doctor Faustus found a mass of money, when he had consumed 22. of his years.

**T**HEN the end that the Devil would make Faustus his only heir, he shewed unto him where he should go, and find a mighty huge mass of money, and that he should have it in an old Chappel that was fallen down half a mile distance from Wittenburg: where he had him to dig, and he should find it, the which he did: and having digged reasonable deep, he saw a mighty huge Serpent, the which lay on the treasure it felt: the treasure it felt lay like a huge light burning: but Doctor Faustus charmed the Serpent, that he crept into a hole, and when he digged deeper to get up the treasure, he found nothing but coales of fire: there he also saw and heard noises that were tremendous, yet notwithstanding he brought away the holes, and when he was come home, it was all turned into silver and gold, and after his death it was found by his servants, the which was almost about estimation 1000000 Silvers.

## C H A P. LV.

How Doctor Faustus made the spirit of fair Helena of Greece his own Paramour and Bedfellow, in his 23. year.

**T**HEN the end that this miserable Faustus might fill the last of his life in all manner of voluptuous pleasure, it came in his mind after he had slept his first sleep in the 23. year past of his time, that he had a great desire to lie with fair Helena of Greece, especially her, whom he had seen and beloved into the bottom at Wittenburg: wherefore he called unto his Spirit Mephistophiles, commanding him to bring to him the fair Helena, which he also did: whereupon he fell in love with her, and made her his common concubine and Bed-fellow: for she was so beautiful and delightful a piece, that he could not be an hour from

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from her, if he should therefore have suffered death, she had so Golden away his heart, and to his learning, in time she was his child, whom Faustus named Iustus Faustus, & he Child called Dr. Faustus many changes which were done in foreign Countries, but in the end when Iustus lost his life, the mother and the child banished away both together.

How Doctor Faustus made his Will, in the which he named his servant Wagner to be his heir,

**D**octor Faustus was now in his 24 and last year and he had a merry scripling to his servant, the which had studied also at the University of Wittenburg: this youth was very well acquainted with his kneries and sorceries, so that he was hated as well for his own knierie as for his Masters: for no man would give him entertainment into his service, because of his unhappyness, but Faustus, & his Wagner was so well beloved of Faustus, that he used him as his son, for do what he would, his Master was always the worst contented. At this time he thought, that Faustus should end, he called unto him a Doctor, and certain Writers, the which were his friends, and often conversant with him, in whose presence he gave this Wagner his house and garden, then he gave him in ready money 10000 Guilders, Item a Farm, Item a gold chain, much plate and other house hold stuff, that he gave unto his Wagner, and the rest of his time he meant to spend in study and some new conquests, thinking in his mind, with other folks, and thus he finished his Will at this time.

## C. H. A. P. LVII.

How Doctor Faustus fell in talk with his Servant touching his Testament, and

**N**ow when this will was made, Doctor Faustus called unto his servant, saying, I have thought upon thee in my Testament, for that thou hadst been a trusty servant unto me, and faithful, and hast not spent my pecuniars, and yet further, I said be, Ask of me, before I die, what thou wilt, and I will give it unto thee, this servant said to Faustus, I pray you let me have your company, to which Doctor Faustus answered, I have given thee all my books upon this condition, that thou wouldst not let them be common, I would them for thine own pleasure, and thus carefully in them: and dost thou also desire my company? that thou mayest peradventure have, if you love and peruse my books, well,



of Doctor Faustus.

well. Further this Doctor Faustus seeing that thou desirest of me this  
 second, I will satisfy thee: the Spirit Meophilophilus will come to  
 visit me, and I will teach thee to command him, as thou shalt see.  
 I will help thee to master it: thou shalt be well covered. And having thus  
 said, he called his servant unto him, saying, art thou ready?  
 Meophilophilus thou shalt have a Spirit: I will tell me in what manner to  
 gain thou shalt have him: To whom his servant answered, that he  
 would have him in the shape of an Ape. Meophilophilus appeared instantly  
 in the shape of an Ape, and said, I am here. He then went  
 about the house. When this Faustus saw there that he was  
 not yet he will not obey thee until I be dead: for when my Spirit Me-  
 philophilus shall fetch me away, thou shalt thy Spirit be bound unto  
 thee, if thou agree: and thy Spirit shall thou name Abercrombie, for so  
 it is called: But all this upon a condition that thou promise my time  
 living, and my mercy concealing, with all that I have done (when I am  
 dead) in an History, and if thou canst not remember all, the Spirit  
 Abercrombie will help thee: so shall the great Gods that I have done be  
 made manifest unto the world.

CHAP. LVIII.

How Doctor Faustus having but one month of his appointed time to come,  
 is thus mourning and bewailing with himself for his devilish choice.  
 He then sits alone with Faustus in the hour of gloom, for he had but one  
 month to come of his appointed time, at the end whereof he had chosen  
 himself to the Devil, both soul and body, as we have seen. He  
 then sits alone, when he is thus taken, and he is thus taken, and he is  
 which finding himself guilty in conscience, being the more aware of  
 how fardness, hearing there how to die, for he was guilty, and he  
 looking upon the time that he was thinking to himself to make of his time  
 looking and weeping, his heart fell away, and he was very leary: and he  
 thought of death, neither could he abide to see or hear of his Meophilophilus  
 any more.

CHAP. LIX.

How Doctor Faustus complained, that he should in his busy days and youth-  
 ful years die so miserably.

Then Doctor Faustus thus complaining, he is troubled with his  
 conscience, he begins to wonder, he thinks to the end of his life, he is  
 very sad and full of grief, which was in manner as follows.

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Oh Faustus, thou sorrowful and woful man, nold must thou go to the  
damnable company in unqueneable fire, whereas thou mightest have had  
the royal immortality of thy soul, the which now thou hast lost. Oh  
cross under landing, and woful will, what seizeth upon thy limbs, other  
than robbing of my life? Bewail with me my sound and beautiful  
body, and will and soul bewail with me my senses, for you have had  
your part and pleasure as well as I. Oh cruel and villain, how have  
you crept both at once upon me, and now for your sakes I must suffer  
all these torments? Oh whether is pity and mercy dead? Upon what  
occasion hath Heaven repayed me with this reward, by suffering me to  
suffer me to perish? Wherefore may I created a man? The punish-  
ment I see prepared for me of my self, now must I suffer. Oh mis-  
erable wretch, there is nothing in this world to betwix me comfort: then  
who is me, what helpeth my wailing?

### CHAP. LX.

Another complaint of Doctor Faustus.

**O** poor, woful and weary wretch; Oh sorrowful soul of Faustus, now  
art thou in the number of the damned: for now must I wait for  
unmeasurable pain, of death, yet far more lamentable than ever  
yet any creature hath suffered. Oh senseless will, and desperate folger-  
fulness; Oh cursed and unstable life: Oh blind and careless wretch,  
that hast so abused thy body, sense, and soul: Oh foolish pleasure, that  
hast a weary labyrinth hast thou brought me, blinding my eyes in the  
clearest day. Oh weak heart: Oh troubled soul, where is to blame thy  
knowledge, to comfort thee: Oh desperate hope, now shall I never more  
be thought upon. Oh care upon carelessnefs; O sorrow on trifles. Oh  
generous pains, that please my panting heart: who is there now that  
can comfort me? Would God I knew where to hide, or in what place  
to creep or fly: Oh who, who is me: be where I will, yet I am taken.  
Peremish poor Faustus, was sorrowfully troubled, that he could not  
speak his mind any further.

### CHAP. LXI.

How Doctor Faustus bewailed to think on Hell, and the miserable pains there-  
in provided for him.

**N**OW thou Faustus, damned wretch, how happy wert thou, as an  
unreasonable beast, thou mightest die with a soul as thou shouldst  
about not feel any more doubts: But now the Devil will take thee  
away.

## Of Doctor Faustus.

alway both body and soul, and let there be an insupportable place of darkness: for although other souls have rest and peace; yet I poor damned wretch must suffer all manner of filthy stench, & pains, cold, hunger, thirst, heat, freezing, burning, killing, gnashing, and all the wrath and curse of God; yea all the creatures that God hath created are enemies to me. And now too late I remember that my spirit, Mephistophilis did once tell me, there was great difference amongst the damned, for the greater the sin, the greater the torment; as the twigs of the tree make greater flames than the trunk thereof, and yet the trunk continueth longer in burning; even so the more that a man is rooted in sin, the greater is his punishment. Ah thou perpetual damned wretch: how art thou thrown into the everlasting fiery Lake, that shall never be quenched: there must I dwell in all manner of wailing, sorrow, misery, pain, torment, grief, howling, sighing, sobbing, running at the eyes, stinking at the nose, gnashing of teeth, snare to the ears, horror to the conscience, and shaking both of hand and foot. Ah that I could carry the heavens upon my shoulders, so that there were time at last to quit me of this everlasting damnation: Oh what can deliver me out of the fearful tormenting flame, the which I see prepared for me? Oh there is no help, nor can any man deliver me, nor my wailing of my sins can help me; neither is there rest for me to be found day or night: Ah who is my, for there is no help for me, no shield, no defence, no comfort. Where is my help? my knowledge dare I not trust; and for a lord to Godwards that have I not, for I shame to speak unto him, if I do, no answer shall be made me, but he will hide his face from me, in the end that I should no behold the joys of the chosen. What mean I then to complain where no help is? No, I know no hope resteth in my groanings: I had desired it should be so, and God hath said Amen to my misdoings; for now I must have shame to comfort me in my calamities.

C H A P. LXII.

Here followeth the miserable and lamentable end of Doctor Faustus, by the which all Christians may take an example, and warning.

**T**he full time of Doctor Faustus his 24 years being come, his spirit appeared unto him, giving him his warning again, and commanding him to make preparation, for that the Devil would fetch him again at a certain time appointed. Doctor Faustus mourned and sighed wonderfully, and never went to bed, nor slept a wink, for sorrow. Call, erefore his spirit appeared again, comforting him and saying, O Faustus

## The Famous History

be not so comfortably minded; for although that chartered thy body, it is not long unto the day of judgment: and thou must die at the last, although thou live many thousand years: the Turks, the Jews, and many an unchristian Emperor are in the same condemnation; therefore my friends, be of good courage, and be not discouraged, for the Devil hath promised that thou shalt not be in pain, as the rest of the damned are. Alas and such like comfort he gave him, for he told him false, and against the saying of the holy Scriptures. For Doctor Faustus, that had no other expectation but to pay his debt with his own skin, went (on the same day that his Spirit said the Devil would fetch him) unto his cruel and dearst beloved brethren and companions, as Masters and Scholars of Art, and other Students more, the which did surround him at his house in apartment; these he desired that they would walk into the Village called Raminch, half a mile from Wirzburg, so that they might there take with him to their repast, a small banquet the which they all agreed unto: so they went together and there held their dinner in a most suspicious manner. Doctor Faustus, which plain, ostentatiously was merry, but not from the heart, wherefore he requested them that they would all be part of his robe, which the which they agreed unto, for (much he) I must tell you what is the Magicians one, and when they slept (for drink was in their heads) then Doctor Faustus paid and discharged the host, and bount the Students and Scholars to go with him into another room, for he had many wonderful matters to tell them, and when they were entered the room, as he requested, Doctor Faustus said unto them as hereafter followeth.

### C H A P. LXIII.

An Oracion of Doctor Faustus to the Students.

**M**y trusty and well-beloved Friends, the cause why I have invited you in this place, is this: For as much as you have known me these many years, what manner of life I have lived, practising all manner of confutations & wittes ever since the which I obtained through the help of the Devil, into whose Devilish fellowship I have brought me, the which use the art and practice, urged by the detestable provocations of my flesh, and my stiff-necked and rebellious will, with my filthy infernal thoughts, the which were ever before me, picking me forward to earnestly, that I must perforce have the consent of the Devil to aid me in my desires. And in the end I might the better bring my purpose to pass, to have the Devils aid and furtherance, which I never had wanted in my actions. I have promised unto him at the end & accomplishment of 24 years, both body & soul, to do therewith at his pleasure, now this day this instant day, these 24 years are fully expired:

foj

of Doctor Faustus.

his night beginning, my hour-glass is at an end, the bitter finishing  
inherent I carefully expect: for out of all doubt this night he will fetch  
me to whom I have given my self in recompence of his service, both body  
and soul, and twice confirmed writings with my proper blood. Now  
have I called you my well beloved Lords, Friends and Brethren, and  
fellows, before that fatal hour, to take my friendly farewell, to the end  
that my departure may not hereafter be hidden from you, desiring you  
herewith courteous loving Lords and Brethren, not to take in evil part  
any thing done by me, but with friendly commendations to salute all my  
friends & companions wheresoever; desiring both you & them if ever I  
have trespassed against your minds in any thing that you would heartily  
forgive me: & as for those lewd practices the which these full 24 years  
I have followed, you shall hereafter find them in writing: & I beseech  
you let this my lamentable end be the residue of your lives be a suffi-  
cient warning that you have God always before your eyes, praying  
unto him, that he will ever defend you from the temptation of the De-  
vil, and all his false deceits, not falling altogether from God, as I  
marched and immoderately damned creature have done: having denyed and  
denied Baptism, the Sacrament of Christs body, God himself, and  
heavenly powers, & earthly men: yea, I have denyed such a God, that  
bestreth not to have one left. Neither let the evil fellowship of wicked  
companions mislead you as it hath done me: Walk earnestly and often  
the Church: War and strive continually against the Devil, with a  
good and steadfast belief in God and Jesus Christ, & use your vocation  
and holiness. Lastly, to knit up my troubled Oration, this is my friends  
I request, that you would go to rest and let nothing trouble you: also if  
you chance to hear any noise or rumbling about the house, be not there-  
with afraid, for there shall no evil happen unto you: also I pray you  
rise not out of your beds; but above all things I intreat you, if you here-  
after find my dead carcase convey it unto the earth, for I die both a god  
and a bad Christian; though I know the Devil will have my body, and  
that would I willing give him, so that he would leave my soul to quiet  
wherefore I pray you that you would depart to bed, and so I wish you  
a quiet night, which unto me, notwithstanding, shall be horrible and  
fearful.

This Oration, or Declaration, was made by Doctor Faustus, and that  
with a heavy and resolute mind, to the end he might not discomfor-  
them; but the Students wondered greatly thereat, that he was so blun-  
ded, for knavery, conspurcation and such foolish things, to give his body &  
soul unto the Devil, for they loved him intirely, and never suspected  
any such thing, before he had opened his mind unto them: wherfore



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one of them said unto him, Ah friend Faustus, what hast thou done to conceal this matter so long from us? We would by the help of good Divines, and the Grace of God, have brought you out of this net, and have torn you out of the bondage and chains of Satan, wherewith we fear now it is too late, to the utter ruine both of your body & soul: Doctor Faustus answered I durst never do it, although I often minded to send my self to godly people to desire counsel and help: and once my old neighbour counselled me that I should follow his Learning, and leave all my Conjurations: Yet when I was minded to amend, and to follow that good counsel, then came the Devil and would have had me away, as this night he is like to do, and said, so soon as I turned again to God, he would dispatch me altogether: Thus even thus (good Gentleman and dear friends) was I impeached in that satanical Bond, all good desires drowned, all pious banished, all purposes of amendment utterly extirped by the tyrannous oppression of my deadly enemy. But when the Students heard his words, they gave him counsel to do nothing else but call upon God, beseeching him for the love of his loved Son Jesus Christ his sake, to have mercy upon him: teaching him this form of prayer; O God be merciful unto me, poor and miserable sinner; and enter not into judgement with me, for no flesh is able to stand before thee, although O Lord I must leave my sinful body unto the Devil, being by him deluded, yet thou in mercy wilt preserve my soul.

Thus they repeated to him, yet he could take no hold: but even as Cain, he also said, that his sins were greater than God was able to forgive: for all his thought was on the winking, he meant he had made it too filthy in washing with his own blood. The Students and the other that were there, when they had prayed for him, they wept, and so went forth: but Faustus tarried in the Hall: and when the Gentlemen were laid in bed, none of them could sleep, for that they attended to hear if they might be privy of his end: it happened that between twelve and one a clock at midnight, there blew a mighty storm of wind against the house, as though it would have blown the foundation thereof out of its place. Whereupon the Students began to fear and go out of their beds comforting one another, but they would not stir out of their Chamber, and the Host of the house ran out of doors, thinking the house would fall. The Students lay near unto the Hall wherein Doctor Faustus lay, and they heard a mighty noise & hissing, as if the Hall had been full of Snakes and Adders, with that the Hall door flew open, wherein Doctor Faustus was, then he began to cry for help, saying, Further, Further; but it was for him with a half voice, hollowly: so that after they hear him no more. But when it was day the Students, that had taken no rest that night,

of Doctor Faustus.

night, arose and went into the Hall, in the which they left Doctor Faustus, where notwithstanding they found not Faustus, but all the Hall lay sprinkled with blood, the brains cleaving to the wall, for the Devil had beaten him from one wall against another: in one corner lay his eyes, in another his teeth, a fearful and pitiful sight to behold. Then began the Students to wail and weep for him, and sought for his body in many places, and at length they found it lying on the Dosselburg most monstrously and miserably torn, and fearful to behold, for his head and all his joints were dashed to pieces: The forenamed Students and Masters that were at his death, have obtained so much, that they buried him in the Village where he was so grievously tormented. After the which they turned to Wittenburg, and coming into the house of Faustus they found the servant of Faustus very sad, unto whom they opened all the matter, who took it exceedingly heavily. There they found also this History of Doctor Faustus noted, and of him written, as is before declared; all save only his end, the which was after by the Students thereunto annexed: Farther what his servant noted thereof was made in another Book. And you have heard he held by him in his life the Spirit of fair Helena, the which had by him one Son, the which he named Justus Faustus: even the same day of his death they vanished away both Mother and Son. The house before was so dark, that scarce any body could abide therein. The same night Doctor Faustus appeared unto his servant lively and shewed unto him many secret things which he had done and hidden in his life time. Likewise there were certain which saw Doctor Faustus look out of the window by night, as they passed by the house.

And thus ended the whole History of Doctor Faustus his consuration, and other acts that he did in his life: out of which example every Christian may learn; but chiefly the stiff necked, & high minded may thereby learn to fear God and to be careful of their vocation, and to be at distance with all devilish works, as God hath most precisely forbidden; to the end we should not invite the devil as a guest, nor give him place as that wicked Faustus hath done: for here we have a wicked example of his tempting, promise, and end, that we may remember him that we go not astray; but take God always before our eyes, to call alone upon him, and to honour him all the days of our life, with heart and hearty prayer, and with all our strength and soul to glorifie his holy Name, despising the Devil and all his works, to the end we may remain with Christ in all endless joy, Amen, Amen: that with I to every Christian heart, and Gods name be glorified, Amen.

E I N I S.

**I**N the second part is declared what became of  
Doctor Faustus after his death: how he was  
amongst the infernal Spirits, and how he used  
to appear again upon the earth, and what strange  
things he did. Also very wonderful Apparitions of  
the infernal King and his Followers. Likewise the  
strange exploits of Warner and his three Familiars.  
And are to be sold by Ralph Smith at the Bible in the  
Piazza under the Royal-Exchange in Cornhill.